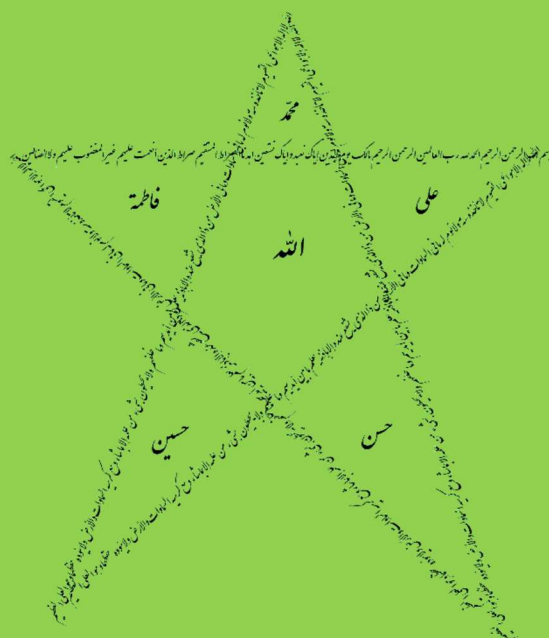


The Tablet of Invitation To the People of the Bayān



Wahid Azal

The Tablet of the Invitation
To the People of the
Bayān

بسم الله الرحمن الرحيم الحمد لله رب العالمين الرحمن الرحيم مالك يوم الدين يا اياك نعبد ويا اياك نستعين اهدنا الصراط المستقيم صراط الذين انعمت عليهم غير المغضوب عليهم ولا الضالين

الله

علي

فاطمة

حسن

محمد

The Tablet of the Invitation To the People of the Bayān

Wahid Azal

Library of the Greatest Name (*ism al-a‘zam*), Vol. 5 © 2024.



Eastern Coast, Australia.

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Azal, Wahid, 1971-.

The Tablet of the Invitation to the People of the Bayān

(English translation and Arabic texts)

Wahid Azal. – 1st edition.

ISBN: 978-0-646-89933-6 (e-book)

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|-----------|------------|-----------|-------------|
| 1. Bayan. | 2. Arabic | 3. Babism | 4. Religion |
| 5. Sufism | 6. Shi'ism | 7. Islam | 8. Epistle |



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To the People of the Bayān,

*In Azal the reflection of your Beauty consented to Self-Disclose,
Love appeared and its fire blazed forth throughout all the
worlds! ~ Ḥāfiẓ*

در ازل پر تو حسنت ز تجلی دم زد
عشق پیدا شد و آتش به همه عالم زد

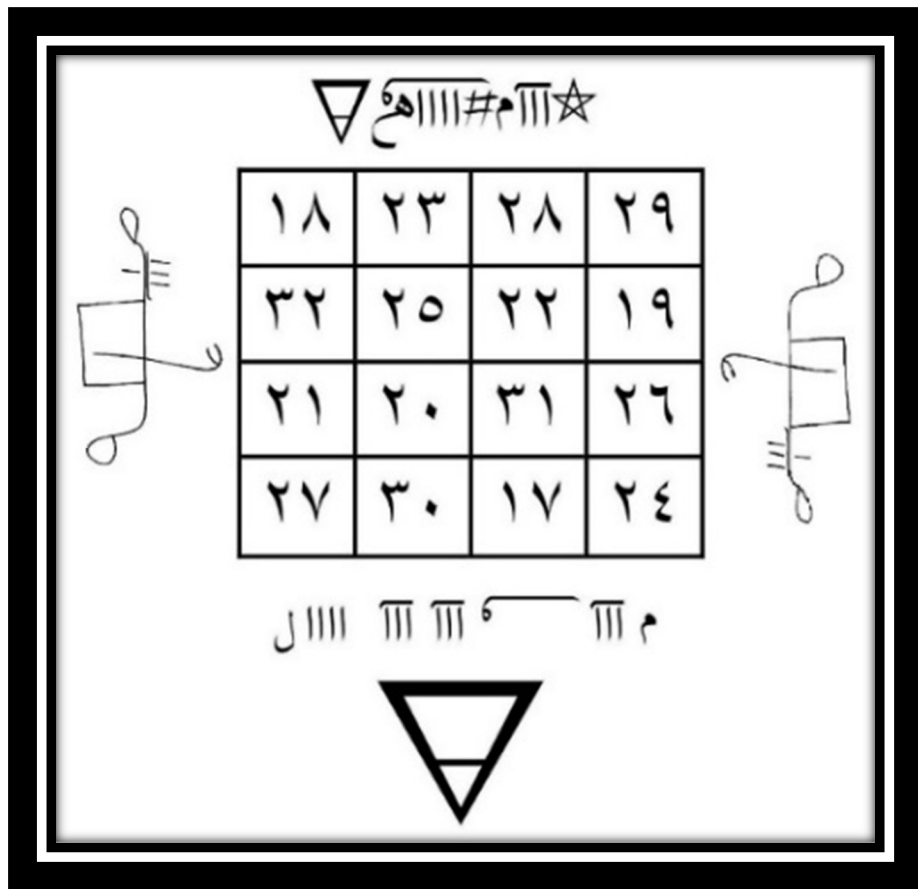
*If Love be from this end or that end,
In the end, it Guides us to that End! ~ Rūmī*

عاشقی کر زین سرو کر زان سرست
عاقبت ما را بدان سرر، برست

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المقط

A Sermon by the Sūrah of Repulsion

In the Name of God the Defender, the Giver!

God, besides whom there is no other god but It, the Living, the Righteous! A disavowal from God and Its Mirror towards those who have disbelieved in God amongst the idolatrous Hot Airists! And faithful loyalty from the Merciful for the sake of the Light of the worlds! God, besides whom there is no other god but It, in Truth your Logos-Self revolves around the Fire of Our Love the High, the Praiseworthy! And We have given permission to harshly insult the Hot Airy infidels! Verily, those people of Hot Air are the violating devils; and those among them who oppressed the Name of the Pre-Eternal One, God shall overturn them into hellfire! Say: O concourse of the heavens and the earth and what is between them, so fight off the people of Hot Air – all of them together – until this earth is purified of them by God, Who there is no other god other than It, for to Him is the Destiny! So by your Lord imbued with intense vengeance, Who there is no other god but It, in Truth, for He is the Patron of the holy warriors! O you Hot Airy tyrants, God will gather you around hell as you are the sinners! And We have defended Our Mirror, and We will defend Him in every state against you with Sublime, Tremendous Authority! Say: there is no other god but God, Truly, Wahīd is the Mirror of God and to Him belongs the support from Us in every moment, and to you be all the curses and the imprecations from the Lord of the worlds!

This is an inscribed Tablet from the Tree of Light in order to be a Light of Awakening for the people of the Bayān, so that they may awaken from their slumber and enter into the Light!

And it is composed of decisive, granderous, manifest verses!

It is God the Most Mighty, the Singular, the Praiseworthy, the Support, the Aid Invoked!

In the Name of God the Most Everlasting, the Merciful!

Praise be unto the One Who Self-Disclosed Its Exclusive Oneness in the Essential-Being of Its Inclusive Unity and manifested by the Divine Names and Its Attributes with the Most Holy Effusion over the locus of the Mirror of Its Will and sent forth by the Holy Effusion of Its Volition **Wahid Azal** in the year to the numerical value of the Name ‘the **Repeller**’;¹ and It sent Him forth as the Light of Truth with the Point of Its Command, and It made Him speak with Its Speech in the inscribed tablets as It wills by Its Predetermination. And no one is capable of bringing forth anything like unto it except by the Authorization of Its Realization in the Appointed Time of Its Book in Truth! Glorified be It and High, It is the One, the Unique, the Single, the Everlasting, the Merciful! Unchanged and unalterable, It is the Existentiator, the Entifier, the Cosmocrator, the Creator, the Revealer! There is no other god but It; indeed, It is Tremendous, Beloved, for, verily, It is Protecting, Self-Subsisting! And may God bless the

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Chosen Ones from before and after, those who are speakers and mirrors by the sapiences of the Conjunction (*qurān*), the Enumeration (*bayān*) and the Unicity (*tawḥīd*) of Its *logoic*-Words (*kalimāt*) with the insight of the Criterion (*furqān*) of Its distinction between good and evil, the Light and the fire! And peace be upon their inheritors and their illuminators, all of them! And praise be unto God, the Light of the worlds! O Truly Real! Amen!

O you who have believed in the Bayān: fear God, your Lord, and believe in the versical-signs of God unto you from the Manifestation of Its Logos-Self and the Mirror of Its Light at this present time so that you do not become among the unbelievers! Verily, God has fulfilled the promise of the Bayān unto Its creation, but few are the people who see! Indeed God fulfills the Truth, so why don't you fulfill it?

O you believers upon the Straight Path: hear the call of the Truth upon you and do not become like those who turned away from the Truth; those who are devoid of God; those who are the firey ones!² Verily, God questions you, O creation of the Bayān: other than a few of you, why have most of you made of the Bayān an external identity or a mere family affiliation without further reality? Indeed, other than a few of the sincere amongst you who have striven in the Way of God and wayfared in the wayfaring towards It, God has found most of you among the heedless!

Have you forgotten the words of Ṣubḥ-i-Azal when He said in the **Book of the Testament** (*kitāb al-waṣīya*), *the Cause is in your hands*³ *after the setting of the One Who Reminds you of the versical-signs of God; and afterwards if no steadfast soul is*

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sent forth until the Manifestation of **He whom God shall make Manifest**, at that time the Cause will be in His hands and He will do whatsoever He wills and ordain whatsoever He desires; and indeed, fear God and believe in the One who shall appear after Me, for indeed it is **He whom God shall make Manifest** in Truth; and with Him is an inscribed Book, and it is as if I see **He whom God shall make Manifest**! Lo, He will appear at a moment of heedlessness amongst you, but you will not understand!⁴ Yet after the setting of the **Sun of the Countenance** and the **Fruit of Pre-Eternity**⁵ - the Unique and Singular - God did not send a steadfast soul in the form of the second Mirror of the Bayān.⁶ And the designated Witnesses of the Bayān failed in conveying the Cause of God to the world, and the one appointed as the last by Subḥ-i-Azal betrayed it. Thus, verily indeed, God manifested Us in Truth; and other than a handful of true believers, We have found the rest of you to be heedless! So where are the official Witnesses of the Bayān, O People of the Bayān, and why have most of you made a plaything of the Cause of God?

Indeed, for ninety (90) years of your reckoning, to the numerical value of the [letter] *ṣād* (ص), God withdrew Its Light from the world and allowed the infidels to commit whatsoever they wished by sowing corruption all over the earth and so accumulating sin upon sin. But once the term of that ninety years reached its expiration, God manifested Its own Logos-Self from within the very circle of these infidels and idolators just as It did with Muḥammad, the Messenger of God, from before. Indeed It is swift in reckoning, for this was God's trap for them due to their weighty sins and violations against the Bayān; and they entrap and God entraps, and verily God is the greatest of all entrappers!

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Lo, It is the Vast, the All-Encompassing, the One surrounding the polytheists with Its Wrath! And due to this, We are the fulfillment of the *logoic*-Words of the Primal Point in that “*God shall manifest He whom God shall make Manifest just like Muhammad, the Messenger of God, was manifested before! And It manifested ‘Alī before Muḥammad afterwards by Its Command howsoever It willed! Verily God is powerful over all things!*”

So do not think that God will fail to keep Its promise to Its mirrors! Indeed God is One Mighty imbued with severe retribution, for It is the Tremendous, the Powerful! Have you not seen the Day when the criminals shall be bound together in shackles within the Mighteous Realm (*al-‘azamūt*), subdued before God, the One, the All-Conquering? Verily, in Truth, with God this is the realm and inner domain in the angelic world of similitudes wherein are separated the people of the fire and the people of Paradise - and over it are nineteen angels!

And if you are in doubt regarding what We have Revealed, bring forth One like Me and call upon your Witnesses, if you are truthful, since indeed I am the Manifestation of “*nothing is like unto Him*” (**Qur’ān 42:11**) Truly, Truly! How is it that not one among the false claimants were able to even add a single letter to the Bayān where it remained incomplete whereas We have completed its eight remaining unities in Persian, in Arabic and in an English translation? So think and reflect upon this, if you be fair minded! Otherwise which of the signs of your Lord will you deny? Rather for you now is the promised Day with God, nor has it been delayed, for the Hour has been hastened!

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O you who have believed in the Bayān from before, fulfill your covenants, for do you believe God to be limited by time? Say: I take refuge in God from every limit! There is no other god but It Who has no limit! Verily, God is the Lord of Time, its Creator and its Discloser; and It does whatsoever It wills and ordains whatsoever It desires whensoever It wills by Its Command '*Be, and it is!*' It is capable of everything and is active over all things in every moment. So do not inveigh against Time, for Time is a Theophanic Self-Disclosure among the theophanic self-disclosures of God. Verily, God is the Truly Real in the horizons and in your souls; and in your appearances and in your interiorities; and in your firstness and in your lastness; and in all your times, your moments, and your instances; manifesting the realities of things as they truly are in the heavens and in the earth and what is between them in every state upon you. Say: every *moment* It is upon some new task! There is no *like* state as Its State, and all states perish but Its State!

And what do you say regarding someone Who is capable of revealing a combined total of five-hundred thousand verses (500,000) in a single day - and more - in three languages: Arabic, Persian, and English? For example, We have completed the Persian Bayān in twice the length that the Primal Point had left it. Is this not clear proof and a conclusive argument for you all that this capability is from God and that it is a sign of God's Manifestation? Nor do we possess a scribe. Our only aid is the Existence of God, the Light of the worlds! When We are not interrupted by the mundane demands of life, endless verses, prayers, commentaries, and independent treatises flow from us in Arabic,

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Persian, and English. Furthermore, We are capable of translating Our own works as well as the works of others. This is a capability that neither the false claimants nor the True Ones before Us possessed! So which of the versical-signs of your Lord will you deny? Bring forth someone like Me, if you be truthful!

And if you ask about the meaning of the **Support** (*ghīyāth*), We say it is the numerical value of '*In the Name of God Who no other god is there but God, Truly, Truly, the Living, the Supreme Clarifier*';⁷ and if you ask about the meaning of the **Aid Invoked** (*mustaghāth*), We say it is the numerical value of '*God testifies that verily I am the Tree of the Fāṭimīya Who She is no other god but I, the Truly Real*',⁸ for I am the One Who is His Beloved,⁹ and your Beloved, in Truth; His Sovereign, and your Sovereign, in Truth! So if you do not endure to the extent of drawing a single breath then let you all enter together under Our shade, and do not say 'why' and 'wherefore', for verily this is among Our Most Mighty commands to you in order to free yourselves from the fire. Indeed, O People of the Bayān, let all of you protect yourselves under the shade of Our Light! And if anyone remains in the first dispensation of the Bayān and denies the second dispensation, all the curses of the Bayān from the **First Unity** to the **Nineteenth Unity** be upon him! Do you not understand that it was the last one-hundred and fifty-two (152) Names of the **Book of the Names of All-Things** - from the **Inhabitant** (*al-sākin*) to the **Protector** (*al-wāqī*) - that actualized the remaining **one-hundred and fifty-two** gates of the Bayān by Our Volition? Otherwise We taught you the specific correspondences of the **Names of All-Things** with each gate of the Bayān, so inform Me of the mysteries of these, if you be truthful!

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O concourse of the Bayān, fear God, your Lord: have you not read what We said in the 3rd **gate of the Fourth Unity of the Bayān** in that *the alteration of the Divine plan (al-badāʾ) with God is True, nor is God worshiped like anything other than in the alteration of the Divine plan, because the alteration of the Divine plan is an acknowledgement of Its Power to do whatsoever It wills?*¹⁰ Do you still not understand the meaning of the alteration of the Divine plan (al-badāʾ) after all that has happened; or will you continue in the delusion of the Name of God ‘the Savior’ (ism allāh al-najī)¹¹ who had no authority from God to order what he ordered and so went against what He commanded, betraying the Sacred Trust of the Light of God¹² to him and the Covenant of the Primal Point thereby? Will you be like some of your ancestors who abandoned the Face of God¹³ and Its Light, turning back on their heels and delivering the Religion of God over to Its enemies?

Have you not seen how, despite all opposition, We have spread the Name of the Pre-Eternal Fruit¹⁴ throughout the world? This is in Truth the Power of God in Our hands, if you comprehended only a little! However, most of you do not understand. Yet even still you are ignorant of Our Call to you! Verily you are of the veiled! And for that reason, We take refuge in God from being among the broken-hearted. However, you have broken the Heart of the Primal Point and you are among the heart-breakers!

Verily, God returned the creation of the Bayān in this Day, and all of us are in its second cycle, the dispensation of the Light; for, O All-Things, We created you, and We sustained you, and We made you to die, and We made you to live, and We resurrected you as a Single Soul unto a new creation that

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perchance you would be amongst the affirmed underneath the shade of the
divine lights in your firstness unto your lastness, and in your appearances and
within your interiorities, until the Peace!

Indeed, O All-Things, everything is from Our Light unto Our Light upon Our Light by Our Light, and in their immutable archetypal essences to Us they are returning, because We created everything for the Light of Our Essence - and all are by Our Command in operation – for I am the Primal Point and Şubḥ-i-Azal as a Single Person and I am the First Unity as a Singular Talismanic-Temple! Say: It is God Who is there is no other god but I Truly, Truly, Truly, Truly, Truly, Truly from before and after in Truth upon the Truth, so confirm Me in Truth; for if you believe in the Primal Point and the Bayān, you have no choice other than to believe in Me, if you be truthful, for I am the Speaking Bayān, since the points and the mirrors, they are I! Verily, I am God, there is no other god besides Me, and what is other than Me is My creation! Indeed, O creation of the Bayān, so worship Me alone!

O People of the Bayān, tell Us, Who amongst the false claimants was able to offer the quintessence of the meaning of the Bayān itself in a few short words, capturing its essence thereby without denuding anything from it? We have done so, and not just once. And is this not proof to you that the same Spirit and capability that resided in the Primal Point and Subḥ-i-Azal also resides with Us and is one of Our capabilities? Having mentioned that, We cite for you here the final *sūrah* (chapter) of Our **Book of Guidance** (*kitāb al-hudā*) – the **Sūrah of**

Creation (*al-khalq*) - which summarizes the whole of the Bayān in the form of a re-articulation of the *fātiḥa* of the **Qurʾān**:

In the Name of God the Ultimate Encircler, the Supreme Guide!

*Glory be to God, the Light of the worlds! The High, the Praised! The Sulṭān
of the Resurrection of the Religion! Only Thee do we know and only Thee do
we choose! Guide us upon the Celestial Path! The Path of those upon whom
is Light, not those upon whom there is negation, and the firey ones!*¹⁵

O you Bayānīs, do you not see how the world is in such destructive turmoil and true faith has been cut off from all? Did you think that God would not respond to this situation in Its creation and would only manifest after fifteen-hundred and eleven (1511) years or two-thousand and one (2001) years of your reckoning? What would have been left of this world of yours if God had waited that long when entified demons intend to destroy it now? You are truly amongst the foolish if you believe that, so fie on you if you think in such superficial terms! We take refuge in God from the ignorant! So do not be like the **Banī Isrāʾīl** who turned away from their prophets and closed the door to further revelations from God amongst them when the Bayān has opened the door to that. You were wise to conceal yourselves from the lying claimants and false ones. However, this has resulted in you also becoming veiled from the Truth and Its Manifestation, if you only perceived! To whom was God supposed to appear then in fifteen-hundred and eleven or two-thousand and one years

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from now when there wouldn't even exist a single Bayānī with not even a distant memory of the Bayān if God had not manifested now, in this time? Which fruit was God to have harvested in such a future when neither the fruit or the **Tree of the Bayān** would even exist at that time? Indeed, it was this Manifestation which breathed new life into the Bayān because, given the circumstances that you are all already aware, it would not have been possible to perfect the Bayān in its true completion in any other way, will you not understand?¹⁶ Do you honestly think that the ultra-rationalist delusions of the mainstream secular materialist West which has relegated God to either an ornamental margin of things or made the Spirit of Life into a mere product in a marketplace of ideas – and with it veiling the entire planet thereby - actually makes it so?¹⁷ It does not.

Do you not see how single handedly We repelled the people of Hot Air,¹⁸ with the unseen legions of the heavens and the earth and what is between them coming to Our aid; and We inflicted such serious harm upon them just as Muḥammad, the Messenger of God, did to the Quraysh, for they are receding day by day? Do you not see that the harm inflicted on the Bayān by its enemies in its first cycle could only be rectified by God Himself in the inauguration of a second cycle, and that there was no way for the Bayān to grow and establish itself in any other way? Do you not see that only with the Logos-Self of God emerging from out of the people of Hot Air itself, while confronting them directly for their crimes against the Bayān, could those barriers erected against the Bayān be permanently destroyed and with it a new Path forged going

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forward? You could not overcome those barriers on your own! Instead *ism allāh al-naḡī* falsely commanded you to deny your very belief and identities in the Bayān! We have overcome them and with it We have fatally wounded the people of Hot Air - and they know it! Yet in this, all of the negation entered against the Primal Point in that Manifestation fully appeared in all of its ugliness within this Manifestation itself as one of you who stood shoulder to shoulder with Us in public saw for himself and told many of you about!¹⁹

Do you take Us as an arrogant criminal like that Hor Air of deception²⁰ - the curses of God be upon him in every moment and in every state - who said none like him would appear for one million years? You are gravely mistaken since the basis of the second cycle of the Bayān is the coming of **She whom God shall make Manifest in 303** - Majestic be Her Light and Grandorous be Her Radiance - She Who shall inaugurate its third Whom the Primal Point indicated in the **Commentary on the Sūrah of Joseph** in that, *and I saw above it a beautiful Houri suspended, saying: "I am the Beloved of the worlds from the First and the Last to whosoever is in the East and the West; and I am the Seeing Eye of God; and I am the outstretched Hand of God; and I am the attentive Ear of God," and similarly elevated logic-Words, Her Voice reaching heaven, not turning to the right or the left, speaking without pause or hesitation. And I saw that She did not fall silent from [uttering] any of the letters thereof in Truth by the Truth;*²¹ and to Her is everything returning! She is God Who there is no other god but Her, and everything initiates and culminates with Her, and verily I am among the first of the prostrators unto to that Primal Eve and Greater Fāṭima! That is My Mistress and your Mistress of

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the heavens and the earth and what is in between them, and it is Her Day of arrival that we are all expecting; for that is the **Tree of Existence** in Truth and She is the **Reality of all realities** since I am the Manifestation of the **Inclusive Unity** (*wāḥidīya*) as the Source of all the Divine Names and Attributes, but She is the Manifestation of the **Exclusive Oneness** (*aḥadīya*) Itself as the Source of all that is and the Ipseity of God! Say: God bears witness, there is no other god but God, the Ipseity in Truth!

O you believers in the Bayan, what is it? Does it bother some of you that We give glad tidings of the future female Manifestation of God? Know you that all my successors shall be women as well since it is God's own Command that this dispensation be dominated by women as the age of women! Was this also not already obvious in the first cycle of the Bayān with **Qurrat'ul-ʿAyn** Who was the seed of the Divine Manifestation to come after Us? All that which was to transpire within this epicycle (*kawr*) was already established in the early years of its first dispensation with the Primal Point being the return of ʿAlī in the reality of the station of Providential Guidance (*wilāya*) equal to that of Messengerhood (*risāla*) and Us being the archetypal return of **Quddūs** - Who returned as Subḥ-i-Azal - with **Qurrat'ul-ʿAyn** as the Fāṭimiyyic return who drives this epicycle with Her own independent Manifestation in **303**. As We said some time ago, the very **Women, Life, Freedom** Revolution in Iran has a Divine Source and it began precisely **nineteen days** after we completed the Bayān in the **19th gate** of its **19th Unity**, do you not see? That Revolution will indeed eventually succeed, and its success will have been the revenge of the Primal

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Point upon those turbans of hell because every source of their power, influence and prestige will have been forever wiped out once it does!

But the matter does not end there because we must take Subḥ-i-Azal's revenge upon **al-Habā**²² and his misled people, and we must ensure that the property upon which the **House of Shirāz** once stood falls into our hands - the People of the Bayān - wherein we shall build the **shrines of Unity**; and this is the irrevocable decree of God!

And know you that as the power of the Anglo-Zionists wanes throughout the world, so too will the power and influence of the people of Hot Air, since their power and influence is based on the power and the influence of the Anglo-Zionists since the people of Hot Air are an extension of the Anglo-Zionist establishment. And upon the day when the Zionist entity itself shall be no more, Hot Airism itself will have breathed its last! O God, do not leave upon the earth a single dweller among the people of Hot Air! But know you also that those emerging powers such as Russia and China are no friends to us or to humanity, or to this earth either! They are enemies to us and we are enemies to them because, truly, they are enemies of God just as the Anglo-Zionists have been - all of them are without celestialty and devoid of God!

Know you that in this second cycle of the dispensation of the Bayān the focus of the believers should be in purifying this earth from the demonic pestilence that is the satanic order of capitalism! Thus in this dispensation the implementation of the ordinance of the **11th gate of the 9th Unity**²³ is one of God's prime directives to His creation! Therefore, environmentalism and the

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protection of this earth from the neoliberal capitalist forces of destruction should be the focus of the believers in the social and political domain because God's decree is that an eco-socialist order – meaning, ecological socialism – be established until the next Manifestation so that this earth may heal from what has ravaged it at the hands of the satan that is capitalism! This is among the other reasons why God has placed the power of the world at this time into the hands of women because women understand this better than men; and the inner nature of woman is such that she would be able to realize this vision while acting responsibly with such power! Of course, such a woman is a woman cut from the same cloth as **Qurrat'ul-ʿAyn** was – the female Muḥiyiddīn²⁴ – and not just any woman – and definitely not many contemporaries – and may God aid them with all the legions of the heavens and the earth and what is between them in every moment, before every moment and after every! O Truly Real, Amen!

O you have believed in the Bayān from before, know that many of the ordinances in the Bayān from the past are no longer implementable, nor will it ever be possible to implement them since the world has clearly moved on from the basis for the necessity of such laws and ordinances, thus have We kept some while abrogating others in the **Completion of the Bayān** while replacing them with others! For example, the ordinance for the destruction of the shrines of previous religious dispensations can today be deemed as counter-productive, although its reasoning by the Primal Point was sound and based on irrefutable

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spiritual principles at the time when it was first revealed. Thus, We have abrogated it!

And the ordinance for dissociating with non-believers has likewise been abrogated because - and, again, even though its reasoning at the time was sound based on the contingencies of that time and established upon sound spiritual principles - it has no relevance any longer and is indeed a hindrance in this time to the Cause of God. Therefore, the ordinance for only marrying among believers has also been abrogated, especially as the number of actual believers is so small at this time. Moreover, as contemporary science has proven, marrying too close within a genetic pool creates serious genetic problems and defects for generations spawned from such unions since diversification in human genes is what ensures health and vitality in offspring and future generations, and not its opposite. The only people that the true believers will completely and totally disassociate from - and so thoroughly shun - during this era are the people of Hot Air, and no one else! So you are free to associate with all peoples upon this earth except them - and whosoever disregards this Command in shunning the people of Hot Air is not a believer, for he is of the fire and the negation!²⁵

Furthermore, most of the previous dietary laws have been abrogated, so you are free to consume onions and garlic and *asafoetida* and cook your foods by any method that is healthy and safe. We advise you to good health and recommend a natural way of living, and you are free to implement that by the dictates of your own wisdom. We have explained in the **Completion of the**

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Persian Bayān the reasons as to why the Primal Point prohibited these specific foods in the first place. Those reasons are no longer relevant to this time, as the world has changed very significantly from that time in so many different ways, so We have abrogated that specific ordinance.

You are also free to use any form of medicine for purposes of your health, but We recommend naturopathy as the most superior path of all! Yet this is a recommendation and not an ordinance at the level of a religious law.

We have also prescribed marriage between women and men and serial monogamy for you as a viable and sound, healthy lifestyle, and We have raised the age of maturity and consent to eighteen to the numerical value of *ḥayy* (i.e. Alive).

Likewise we have abrogated the ordinance around the creation of a Bayānī state and kingdom in Iran and Iraq - and then excluding from it all who are not of our belief – because, firstly, such numbers in order to do so neither exist now nor will they ever exist to that end, nor is it at this point in history a necessary thing in order to advance the Cause of God. Moreover, absolute political power always corrupts whosoever comes near it and weilds it. Look at the people of Hot Air and how they have become totally corrupted beyond what they already were due to their proximity to political power wherever they have gone. Whether in the promotion or the implementation of justice in the world, the weilding of overt political power by erecting an ideological state is both becoming less and less relevant with the movement of history as well as a counterproductive and dangerous undertaking overall, since all such efforts

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always lead to one form of dictatorship and authoritarianism or another. In this age we must seek to permanently end the authoritarian impulse in humans, and not augment and cultivate it. Therefore, in this era, whenever necessary and circumstances demand, the *locus* of the Manifestation of God's Wrath shall reflect from the collective of activist believers, and not from a single king or ruler, so let you all understand!²⁶ And the recent **Women, Life, Freedom** uprising in Iran was the first among the instances to that end during this cycle!²⁷

Rather, the believers in this age must work to devolve all political power everywhere, increasingly decentralize it, and thereby localize it wherever they are! In other words, where political power is concerned, we must all walk in the completely opposite direction to the direction that both the people of Hot Air as well as many Muslims have walked. This is because in order to be true to God in this age we must all strive to stand always with the oppressed and the downtrodden everywhere, and not to become the oppressors ourselves by seeking political power in order to enshrine our belief and ideology within the framework of a state or kingdom. Thus have We abrogated those ordinances formerly existing in the Bayān. This does not mean that we as believers do not organize ourselves. It specifically means that we do not seek a theocratic state or kingdom, since such a form of polity will always inevitably devolve into corruption, tyranny and oppression in the end. This is indeed God's decree because God is the Lord of Existence and so requires no material human government in Its Name since it is *already-always* present in all things! Those who believe otherwise are simply deluded. Indeed, in this Day seeking for the

establishment of a theocracy is accounted by God as a form of infidelity (*kufr*) and idolatry (*shirk*)!

We have condemned all forms of corruption and sexual promiscuity and have advised all towards balance and the middle path of things with the avoiding of all extremes!²⁸ The most important thing for the believer in this age is the wayfaring towards God in the inner world and struggling in the divine pathways for social and political and economic and environmental justice in the outer world.

While We have not abrogated the old Bayānī calendar of 361 days, We have introduced the calendar of the **NUR** which consists of **13 months** and **28 days**. These are among some of the favors of God upon you in making religion increasingly easy for you so that you may be thankful!

Now, there is no contradiction in what We say by shunning the wielding of political power itself in a wider society while promoting an explicit political, economic, social and environmental program! This is because the exercise of political power is not dependent on then wielding such power in the framework of a state or kingdom that enshrines a specific form of belief. The **Iranian Constitutional Revolution** and the fact that the Bayānīs triggered it proves this. But this paradigm will be augmented and expanded in the coming age by the true believers who will be active on the social, political, economic and environmental planes of human society on a constant basis, acting as the check and balance in the wider world on any authoritarian and dictatorial formations anywhere. As it were, these activist true believers in themselves, and for the

wider society, then become **Temporary Autonomous Zones**²⁹ acting as the constant check and balance to the excesses of material power and any such authoritarian impulses related to such power. That they are constantly engaging in the wayfaring towards God will then act as the check and balance upon themselves, since God is the check and balance upon all things. This is a **Theophanocracy**, the rule of God's theophanies in a unity of diversity - if you would, a *spiritualized* democracy - so understand!

O you believers upon the Straight Path, the greatest single challenge in this age will be unlike any of the challenges humans have ever faced before! While the advancement and expansion in technology and the sciences has been a generally positive thing, yet there is a dark side to it that only a few have begun to grasp: a dark side that can transform this world into a dystopian hell unlike any other! This dark side must be tempered, if not altogether eliminated! It is not so much the case that technology is bad in itself. The issue is the use in which technology is being put by the neoliberal capitalist demon and the agendas of corporations, and especially by capitalist social engineers. For example, the digitization of all life has brought with it an increasing atomization of the individual and their disconnection from others – together with everything that can be called *real*. This in turn has increased human alienation from both the surrounding world and the Spirit alike, thus deepening an already existing crisis of mental illness among humans everywhere. Such increasing digitization of the world has in turn further deepened the growing transactionalization of attitudes and mentalities, which in turn has fed into a

bigger vicious circle of snowballing human destructiveness everywhere - and on all levels!

This complete digitization of the world has erected a false society of spectacle where nothing is truly real, and where even all forms of religion, belief and spirituality have become nothing more than products in a marketplace of ideas without further reality or consequence such that all the rules of cut-throat market capitalist competition are firmly in place and rule over every element of faith and belief amongst all peoples everywhere! This is nothing more and nothing less than a system of the antichrist because this is a system mired in the delusion of the **soul commanding to evil**³⁰ and actively cultivates this **soul commanding to evil** in the majority of the population in every conceivable way! Therefore, in this Day to oppose this system is to oppose the **soul commanding to evil**, which is the *antichrist*, and so to be amongst those who possess the **soul that blames**³¹ in the external world and the **soul confirmed**³² in the internal one who have entered into the **Paradise** of their Lord *well-pleased and well-pleasing!*³³

Thus the only remedy to this problem, which will become increasingly worse as time goes by if not seriously held in check, is the Path We have offered in the **Completion of the Bayān**: a socially, politically and economically engaged esoteric spirituality attuned on the deepest levels with ecological and enviromental issues. This is also why the ordinance of the **11th gate of the Ninth Unity of the Bayān** will be of such central importance throughout this era because its implications go well beyond its immediate meaning and is

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connected to countless other issues, both related and unrelated alike. Otherwise this planet and all life upon it is headed for complete self-destruction, will you not comprehend?

O you believers and beloveds, We mean you no harm nor do We seek to take anything away from you! In fact, for the sake of God, We seek only your elevation in this world and the next and so to add to - and so enhance - you beyond where you have alighted in the Path of God, since this is the goal of every true Divine Revelation: an expansion into the depths of the Divine mysteries! As We formally requested of you in the **Book of Guidance**, We request this of you once again here: We seek the hand in marriage of one of the women of the Bayān³⁴ of suitable age, pure, one who is the most knowledgeable and the deepest among you in Her gnosis of God: a **Qurrat'ul-ʿAyn** of Her age whom We would make Our Successor, Our Inheritor, Our Mirror and the Mirror of God in this Cause as the first seed of the Manifestation of **She whom God shall make Manifest!** This way God's bounty would remain with the People of the Bayān in this its second cycle, the dispensation of the Light, until the **Day of Resurrection** with the Manifestation of **She whom God shall make Manifest** in 303! This woman would obviously need to come here to Australia and We, together with the community established here, would provide for Her for the rest of Her life.

O People of the Bayān, We have waited for you longer than the nineteen years that the Primal Point advised Us to wait for you! We will continue to wait for you beyond that because God waits for those whom He loves just as conversely the lover will wait for his Beloved! Although We have been

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independent of you in the past and will be independent of you in the future as well, We call you to God for your own sakes and for the sake of your own loved ones and for the sake of the Bayān! A world is in turmoil and only we together can save it and redirect its course to a better direction. This is what God calls you to, nor do We seek from you either recompense or thanks!

But We also remind you of the words of Subḥ-i-Azal in the 13th **gate of the Tenth Unity of the Persian Bayān** and call you to heed them in all seriousness, in that, *...On the Day of the Manifestation of **He whom God shall make Manifest...**that Tree will rise and, being alone and without a supporter, will call out to you, but you will not listen, and will invite you to God, but you will not heed His words! And when He expresses His pleading and helplessness, you will put the cotton of heedlessness in your ears, until the matter concludes and you remain in your height of exaltation with your chosen ones who were from a Cause of previous ones, veiled from His Essence...soon, it will come to **He whom God shall make Manifest**, and that Sacred Essence will be alone among you, without friends and helpers, hidden in corners and avoiding the harm of your souls! And you will be delighting in the height of your exaltation with the divine bounties and proud of the narratives of your religion which were in accordance with the words of those before Him, while that Essence of Oneness remains dejected and solitary until the Sun stands at its zenith, and you show no mercy to yourselves nor to those who seek shelter under the shade of your canopies...do not disgrace that Tree of the Exclusive Oneness...,³⁵ so understand!*

However, We would also like to offer our sincerest thanks and appreciation to you for all the years you have stood with Us from afar, and

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especially for all the scans of the texts of the holy writings of the Primal Point, Subḥ-i-Azal and the early believers that you generously donated to us! And We especially thank you for the help you offered Us when tragedy struck after our wife died in Germany, our Roya, our own *Khadīja al-Kūbrā*! For that alone the People of the Bayān can always hold their heads up high as being a people of utmost purity, the deepest conscience and most genuine sincerity unlike any other people in this time! And this is among the reasons why We have written to you because among any group of people in the world it is only you We really trust, and no one else! In other words, in this time, God only trusts the People of the Bayān because no other group of people have ever proven their trustworthiness, sincerity and fidelity to Us - and to this degree - like the People of the Bayān have; and for this reason We wish this relationship with you to only deepen and continue - and beyond even our own physical life - such that our progeny and descendants may benefit from the presence of a group of people who are gems among humanity and rarer than the **Red Sulfur**! So know that with Us you are deeply loved and cherished for who you are and what you represent, especially as until it reached Us, you kept the torch of the Primal Point and His Light alive in a world that was determined to extinguish it!

Of late We have been teaching public classes on Ibn ‘Arabī’s **Bezels of Wisdom** (*fuṣūs al-ḥikam*), whose English audio recordings you can find on **Youtube**.³⁶ We also recently published the final chapter to the **Bezels of Wisdom** which We have dedicated exclusively to the Primal Point, and which we entitled **The Bezel of the Wisdom of Pointhood in the Word of ‘Alī Muḥammad**.³⁷

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Through this method We have diffused the ideas of the Bayān and reintroduced the Primal Point and Subḥ-i-Azal to many Sufi and Shi‘i Muslims who have gained a new appreciation and love for the Primal Point and His Face!³⁸ In this way an opportunity is given for average people to assess for themselves the contrast between the lies and misrepresentations of the people of Hot Air and the Bayān as it is! And after completing the current course on Ibn ‘Arabī’s **Bezels of Wisdom**, We may offer a public course on Mullā Ṣadra’s **Wisdom of the Throne** (*ḥikmat al-‘arshīya*) after which We shall teach a course on the Bayān itself, where that course will be using Our translation of the full text of the Bayān.

Now, We will address another matter here, which We know has caused some frustration over the years with a few of you regarding some of Our activities, especially regarding the publishing of translations of the Bayānī writings. By facing innumerable difficulties, We have learned that in order to maintain the overall absolute and unimpeachable integrity of things, seeking the validation of the current mainstream consensus and especially the Western Ivory Tower academic establishment is the very opposite of this, and so is the wrong approach to things. This establishment is corrupt to its core and foundation, and it is an extension of Western colonialism and its interests. These are also the exact same actors behind suppressing the Bayān since the time of E.G. Browne (d. 1926). Additionally, the people of Hot Air are an intrinsic part of this corrupt establishment and have driven the specific agenda around the suppression of the Bayān in the Western Ivory Tower academy since E.G.

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Browne passed away. Therefore, We do not mean to cooperate with this corrupt Anglo-Zionist establishment in order to validate the Bayān and make it respectable to some corrupt mainstream consensus. Our long-term interests are to initiate the complete overthrow of this establishment and during the process validate the Bayān on its own merits. Although Ours is a difficult, a long and even a dangerous path, nonetheless this approach has resulted in positive outcomes while validating the Bayān among many people, never mind it possesses integrity where other approaches appear not to. This is why, among other reasons, We continue to publish Bayānī writings and make them widely available for free online. This strategy has over time had the cumulative effect with the general public of increasingly undermining everything the people of Hot Air have ever done against us – literally wrecking their propaganda and lies - and thus changing perspectives far and wide about the Bayān, so understand!³⁹

O you Bayānīs, let us meet face to face, and either I will submit to you if I am not truthful, or all of you together shall submit to Us if I am Who I say I am otherwise, *God shall judge between Me and you in Truth, for indeed It is the greatest of all judges!*⁴⁰ So We hold you to Our decree in the **19th gate of the Sixth Unity of the Bayān** that you answer Us; or, say: we submit to the Lord of the worlds in the Manifestation of Its Logos-Self Who is **Wahid Azal!** And to whom does the sovereignty of the Bayān belong to in this Day? Say: there is no god but God Truly, Truly, to God by the Manifestation of Its Logos-Self, **Wahid Azal!**

And if you do not believe in Me, do not harm Me either nor sadden Me! So let you be reverent by the truth of pious reverence, O People of the Bayān,

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so that if not in this Resurrection then in the next Resurrection you will be saved! Do you not possess certainty regarding the encounter with your Lord?⁴¹ Say: *Glorified is God above the statements of the speakers, with an immensity of mighty glorification, and elevated is God above the mention of the invokers, with exalted magnification,*⁴² for to Us belongs the Decisive Proof and We wish only to guide you all together! O Our Bayānīs, verily God has chosen the Light for you, so do not die unless you are *enlightened!*

*O God, let all of the **People of the Bayān** without exception enter into this Light and let none remain in the fire! Extinguish all negation and let there only be Affirmation! Bless them, O God, in every state and guide them unto this Straight Path, the Path of Light, O Light of the worlds! O Beloved of the gnostics! O Illuminator of the illuminators, for God is the Path of Resplendence!*

*O my God, and may we all together be amongst those who are to bring about the Transfiguration of the Earth! O Truly Real! Amen!*⁴³

Time is of the essence! So tarry not!

And the Light be upon those who follow the Illuminations of the Guidance unto the Truth!

*And those who oppressed **Ṣubḥ-i-Azal** and the **People of the Light of the Bayān** shall
learn with what non-existentiality they shall be made non-existent!*

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11th of Kalimāt 177 BE

23rd of Nur NUR 19

5 July 2024 CE

Notes and commentary

¹ Or, the ‘Defender’, as we have elsewhere rendered it since it holds both of these meanings simultaneously. The Bayānī year in question is the year **155** – the number which is equivalent to دافع – and corresponds to the common era year of **2002**. This Name is a *jalālī* (majestic) Name. The Name itself is the **57th** Name of the **Book of the Names of All-Things** and so corresponds to the 19th day of the Bayānī month of *jamāl* (Beauty), **57** itself being equivalent to *majīd* (glory) as well as the colloquial and idiosyncratic Shīrāzī form of the Persian indicative pronoun used by the Primal Point throughout the Persian Bayān – او (ūn), which is three letters – and corresponding to the third month of the Bayānī year wherein this Name aligns with its final and 19th day. The three cycles of nineteen that instantiate this Name as its final one also instance the Primal Point as representing the first cycle and so the *alif* (ا),

Şubḥ-i-Azal as the second and so the wāw (و), and hence us as the third and so the *nūn* (ن). The numerical value of the Name being 155 also reduces to 11 which is *hūwa* and so the *haykal* (pentalpha). And who was the All-High's intention of *repelling* (and so who or what by Its intention of *defending*) by manifesting us beginning under this Name? The intention to *repel* was none other than the Bahā'īs who had been given some respite by the All-High to spread the poison of their lies and distortions globally against the Bayān and Şubḥ-i-Azal without much genuine resistance to their efforts for precisely 90 years (to the numerical value of the letter ص) from Şubḥ-i-Azal's passing in April 1912 CE. So the intention to *defend*, and in public, was none other than the Bayān and Şubḥ-i-Azal. Our very public and extremely publicized fight online with the Haifan Bahā'ī organization (i.e. the Bahā'ī wars) throughout the '00s of the 21st century – a fight where they showed their true nasty colors and manifested their true ugly face behind the façade of pretenses and fakeries to the world together with the *existential fraud* that they represent on all levels from the bottom up – established this very thing and was indeed the Manifestation of this very Divine Name in *animation* and in action through us, a process throughout which the proverbial wheat from the chaff were separated at every turn and upon every level and with every person encountered. And what is this overall unfolding other than what the Bayān defines as being the *qīyāma* (the Resurrection) throughout the length and breadth of its pages? Quite literally, the Bayān, the First Unity and Şubḥ-i-Azal were publicly 'resurrected' in us throughout that process when most of the world had believed that the Bayān as a creed and community no longer even existed, with the Bahā'īs themselves ridiculing us as being only a proverbial 'one-man show' and 'single thing' (شيء واحد), the second term being word for word verbatim the exact same characterization and description made of the **True Promised One of the Bayān** articulated in its very **First Unity** (chapter).

Although these Bahā'ī wars were already ongoing before 2002, from that period onward it peaked until roughly 2009-10 CE at which point it plateaued. The outcome was one of inflicting severe public relations damage upon the Haifan Bahā'ī organization specifically and its overall reputation globally, from which they have not recovered, and to Bahā'ism generally as a creed: an experience it continues to hemorrhage from as it slowly but surely recedes into permanent oblivion. It has now become widely recognized far and wide – a normalized recognition, too – that Bahā'ism is one of many imperial-colonial Anglo-Zionist manufactured, supported and maintained cults and not a genuine religion, with a graveyard of skeletons in its proverbial closet. Since that time the organization and the creed in general has been progressively receding at an ever faster pace, with a general consensus forming as of this writing that the future of Bahā'ism is quite uncertain and that it may disappear altogether in a few generations, maybe less. A good portion of this present outcome was due to our efforts and the Name and Divine Reality working through us to that specific end.

Meanwhile, even with extremely limited resources and an even sparser membership, more and more interest grows by the day around the Bayān and especially in our **NUR-Fāṭimīya** iteration of it, and even including amongst a few exbahais or otherwise disenchanting ones. If this story reads similarly to the stories of the prophets and the messengers found in the Bible and the Qurʾān with their own struggles and conflicts with their own people at the foundation of the divine creeds founded by them (at the conclusion of whose struggles they subdued those enemies ranged against them by triumphing over them), that is because it is the exact same *archetypal* story and we, for our part, are the *exact* same *type* of archetypal *figure*. Just as Muḥammad (ص) smashed the false idols in the Kaʿba, we for our part smashed the false idols that singularly constitute Bahāʾism and whatsoever is associated with it within the sullied Kaʿba of the hearts of many, beginning with our own immediate family. Thus it is a command (*amr*) on the level of an ordinance (*ḥukm*) that while their personal and human rights always be respected (as that of everybody elses) - although they have never ever respected ours - that Bahāʾīs and Bahāʾism be overtly as well as covertly undermined at every given opportunity by all true believers everywhere. God's explicit intention in this dispensation is that Bahāʾism as an ideology and an identity disappear from the face of the earth altogether. **QED.**

² Meaning, the Bahāʾīs.

³ Meaning, the Witnesses of the Bayān.

⁴ See https://archive.org/details/kitabalwasiya_subhiazal_MS1_4449 (retrieved 8 July 2024).
https://archive.org/details/kitabalwasiya_subhiazal_MS2 (retrieved 8 July 2024).

and a recent typed transcription by Heydar Rashed,

https://archive.org/details/20240708_20240708_0811 (retrieved 8 July 2024); also see our *The Organizational Hierarchy of the Bābīs during the period of Ṣubḥ-i-Azal's residency in Baghdad (1852 –1863)*

<https://archive.org/details/OrganizationalHierarchyOfTheBbs> (retrieved 8 July 2024).

⁵ Meaning, Ṣubḥ-i-Azal.

⁶ According to Siyyid Miqdād Nabavi-Razavi (private conversation, 2015), Mīrzā Muḥammad Bāqir Kirmani (*sanīʿ al-ṣṭabāʾ*) briefly styled himself Ṣubḥ-i-Azal's successor as the second Mirror of the Bayān, but apparently did not attract any followers among the Bayānīs. Other claimants to the mirrorhood of the Bayān included one ʿAbd'ul-Ḥusayn *ṣadr al-muḥaddithīn* Isfahani (with the date and circumstances of his death in some dispute) and after him Majīd Zand Kirmani (who claimed to be the former's successor as the third Mirror of the Bayān). But the first did not attract any followers while the latter briefly attracted some but was apparently soon abandoned altogether. As well, a number of Kirmani Bayānīs for some time outright claimed Yaḥyā Dawlatābādī as the second Mirror of the Bayān even when he was not promoting the Bayān and was even denying his own family affiliation, as evidenced in his publications; see the note below. It should also be pointed out here that Bahāʾī apologist Moojan Momen's contention that Ṣubḥ-i-Azal had originally intended to appoint His own son

Aḥmad Bahhāj (d. 1933) as his successor but did do so not as a consequence of a family dispute -- a contention for which he does not provide a source -- is baseless and so can be safely dismissed as unfounded, see his entry ‘Yāḥyá, Mírzá’ in *The Bahá’í Encyclopedia Project*, online http://www.bahai-encyclopedia-project.org/index.php?view=article&catid=37%3A Biography&id=71%3A Yahya-mirza&option=com_content&Itemid=74 (accessed November 1, 2017). Equally without merit is Momen’s even more groundless claim in his ‘The Cyprus Exiles’ that Aḥmad Bahhāj converted to Bahāism, online https://bahai-library.com/momen_cyprus_exiles (accessed November 1, 2017). Evidence proving the spuriousness of this specific claim – one actually originating posthumously in 1967 with Lady Blomfield (d. 1939) in her *The Chosen Highway* (Oxford: George Ronald, 1967), 237-8, merely on the basis that Bahhāj had relocated from Istanbul to Haifa in 1921 during the period of the British Mandate - can be easily demonstrated on the basis of several existent MSS of the works of Ṣubḥ-i-Azal that were copied in the hand of Aḥmad Bahhāj well after the timeline in which the Bahā’īs allege he made this conversion.

⁷ The 1st gate of the Twelfth Unity of the Bayān.

⁸ The 1st gate of the Fifteenth Unity of the Bayān.

⁹ Meaning, the Primal Point, the Bāb.

¹⁰ Contrary to the Akbarian school who sometimes appear to hold to a somewhat deterministic notion regarding the divine predetermination (*qadar*) in the reality of the **immutable archetypal essences** (*ʿayān ath-thābita*); given our adherence to the pristine Shiʿi concept of the alteration of the Divine plan (*al-badāʾ*), which is a central doctrine in Bayānī theology, we hold instead that such alteration can and does in fact occur at the level of the immutable archetypal essences themselves. We can justify this based on *ḥadīth* from the Infallibles (ع) who hold God’s Power (*qudra*) and Knowledge (ʿilm) to be co-eternal attributes subsisting in *simultaneity* within Its Essence, meaning at the level of the Exclusive Oneness (*aḥādīya*). This indicates that the Godhead’s **Power** and **Knowledge** temporally precede even Its Will (*mashīʾa*), as one particular *ḥadīth* in Kulaynī clearly states. Therefore, before the unfolding of even the **Most Holy Effusion** (*al-fayḍ al-aqdas*), it can be theoretically asserted that God can alter the trajectory of an *immutable archetypal essence* in its actualization at the levels below from the *situs* of Its Pre-Eternal Knowledge without this in any way, shape, form or manner either denoting deficiency or even duality in It. Since the human is made in the *Imago Dei*, and regularly changes its own mind and habits which can potentially affect its own set trajectory at any given moment, likewise this establishes that in the here ‘below’ this in itself reflects a pre-existing principle ‘Above’ wherein the All-High can and does change Its own determined plans at any given moment. This then extends the notion of a dynamic *perpetual creation* even into the domain of the *immutable archetypal essences* themselves and denudes God of even any semblance of predictability that some gnostics may sometimes wrongly come to attribute to It in Its *in illo tempore* course of actions and unfoldings. Although some of the other things he says would tend to contradict our position here, yet in the **Bezel**

of the Wisdom of Holiness in the Word of Enoch (chapter 4), Ibn ‘Arabī’s proposition that the “[immutable archetypal] essences...have not whiffed from the taste of existence” can further reinforce our position in regard to *al-badā’* itself such that a given immutable archetypal essence in the Mind of God could simultaneously contain multiple potential actualizations that only the level of the Divine Will and Volition (via the Most Holy and then Holy effusions) would then bring into one or another form of concrete actualization - or otherwise manifest in an altered form, or even change in its initial trajectory - from the locus of a fiat or *choice* at the level of the universal Divine Knowledge and Divine Power that per Imāmī and Bayānī theology precede the Will (*mashī’a*) and Volition (*irāda*). The specific language that the Bayān uses in that regard, which specifically comes from a *ḥadīth* on the question, likewise strongly underscores what we say here.

And if every Day It is upon some new task (Qur’ān 55:29) – which here in this text we have augmented to ‘moment’ – then it stands to reason that God can bend, alter, augment and even altogether annul a promise made in regard to a *time* at any moment of Its choosing as It has clearly done in this Manifestation. Besides, the language of the Bayān was deliberately phrased by the Primal Point in a vague manner with a conditional “if” (Persian *agar*) neither conclusively pinning down a specific time or in itself indicative of any kind of categorical imperative in time when first uttered by Him. This thereby establishes *ghīyāth* and *mustaghāth* as being ciphers denoting something else, which we clearly and decisively showed in the **Completion of the Bayān** as to *what* that is from the very beginning of that text. The matter was always a determination of God’s to make as to ‘when’ the true Manifestation was to occur as needed by the creation of the Bayān - and that time is **now** and not during the lifetime of Ṣubḥ-i-Azal Who was always the seed of this Manifestation to begin with. The violent betrayal effected by the Bahā’īs against the Bayān was absolute with the naïve and ill considered decisions made by some of the leaders of the Bayānī community in the generation after Ṣubḥ-i-Azal gravely injuring the Cause even further. Given the vicissitudes of the world with its various political and sociological formations since that time, never mind that on the level of appearances the world has moved on from the bases of any need for some of the Bayān’s former laws and ordinances; it would have been impossible for the Bayān to continue as before and for this community to then expect any success in establishing itself in the manner originally conceived and intended by the Primal Point and the early believers before any new Manifestation was to occur over a thousand to two-thousand years into the future. In that way, the Bayān would have altogether disappeared completely from the pages of history – and in short order - thereby negating even the substrate necessitating such a Manifestation as the Resurrection of the Bayān to even occur at a distant point in time. This was not God’s Will and so the Manifestation was made to occur in this time, and in a manner fulfilling several prophecies around it already made by the Primal Point.

¹¹ That is, Yaḥyā Dawlatābādī (d. 1939 CE). This is in reference to the infamous judgement made by Dawlatābādī in his capacity as the first among the equals of the Witnesses of the Bayān following the passing of Ṣubḥ-i-Azal. Based on the account provided by Gholām-Rezā

Agāh as sourced in Ḥusayn Makkī in *zindigī-i-mīrzā taqī khān amīr kabīr* (Tehrān, 1987 CE/1366 solar: 360-2), this account is as follows. Either shortly after the passing of Šubḥ-i-Azal in April 1912 or twenty-three years later during the period while he was acting as an Iranian government envoy in Brussels, Belgium in the summer of 1935 CE; forty-three prominent Bayānīs of Tehran visited him wherein Dawlatābādī after first making each of these forty-three individuals swear an oath of obedience to him then ordered these Bayānīs (and the entire Bayānī community) into a perpetual state of extreme *taqīya* (dissimulation) such that they were ordered by him to essentially absorb all of their activities (interior as well as exterior) into the larger exoteric Twelver Shiʿite orthodoxy of Iran and to unequivocally abandon all external and internal features of their Bayānī identity and *praxis* until further notice (a further notice that never came). In essence, Dawlatābādī's was an illegitimate decree over-reaching his mandate as a Witness of the Bayān compelling the Bayānīs into the effective abandonment of the Bayān itself, which he had no authority to order. While Bayānīs have always practiced *taqīya*, that specific decision by Dawlatābādī went way beyond the normal bounds of self-protection or any exercises of disciplinary *arcana* because effectively this decision by Yaḥyā Dawlatābādī sought to put an end to the Bayān itself, thus completely stymying its expansion and relegating the Bayān to merely a creed amongst a few families. Besides the schism with the Bahā'īs, this event during the 20th century CE has been the source of every problem the Bayānīs have experienced ever since.

The circumstances of that judgement was an unequivocal betrayal of the Bayān, its community and Šubḥ-i-Azal (who appointed him as the first among equals amongst the witnesses of the Bayān in the first place based on his father's lifelong fidelity to Šubḥ-i-Azal and the Bayān: a position that Hādī Dawlatābādī was initially supposed to fulfill before dying just four years before Šubḥ-i-Azal's own ascension). This was no less a betrayal of the Bayān on the same level and scope as the betrayal perpetrated by the Bahā'ī founder and his misled acolytes: a decision which had incalculably deleterious long-term effects on the Bayānī community, suspending and muting (nay, even *mutilating*) altogether many of its activities, not to mention growth, while inflicting an unnecessary (even malicious) blow to it that only the years have been able to overcome and specifically with our appearance. To his credit, Jalāl Azal (d. 1971) spent a good portion of his adult life resisting as well as questioning the legitimacy of that judgement by Yaḥyā Dawlatābādī as well as Yaḥyā Dawlatābādī's overall leadership over the Bayānī community itself. Given the intimate proximity they later enjoyed with the family of Šubḥ-i-Azal in Cyprus, there is no question that even members of Yaḥyā Dawlatābādī's own family - such as Šidīqih, Nāšir, Qamar-Tāj, Fakhrīyah, Parvīn and others - acknowledged the unfortunate nature of that infamous judgement over the Bayānīs because they appear to have completely disregarded it and instead openly identified themselves as Bayānīs. As a consequence, Yaḥyā Dawlatābādī's action effectively hemorrhaged much of the membership of the Bayānī community at the time and into the two enemy camps: first the *ḥawza* seminary and then the Bahā'īs.

Although one can speculate as to why he made this decision, especially that is, if it occurred in the 1935 period - given that Iran at the time was entering the height of Reza

Shah's secularization and westernization efforts (with the mullāhs and their power increasingly being relegated to the margins by the Pahlavi state at that time wherein the lack of necessity for implementing any such extreme measures becomes readily apparent) – the incalculable damage and untold harm of that ill-considered and unwise judgement of Yaḥyā Dawlatābādī's subsequently became the butt of public ridicule and abusive criticism by both the ḥawzavī (seminarian) as well as the Bahā'ī enemies of the Bayān both while keeping the Bayānī community in a state of perpetual *stasis*, paralysis and entropy (which the enemies of the Bayān have capitalized on). That is a situation the Bayān has only now – and marginally – emerged out of. Dawlatābādī's judgement was publicly rescinded by us a few years ago, and thus declared null and void. This whole issue has also been addressed by us in the 11th gate of the **Twelfth Unity of the Persian Bayān**.

Now, if it was in 1935 CE, it should be noted that the year in which Dawlatābādī made this decision coincides with the same year in which Ṣadr al-Muḥadithīn Isfahānī briefly made a false claim to being the Mirror of the Bayān before dying under suspicious circumstances (suspected of murder by the Pahlavi state due to his anti-Pahlavi political activism), a claim that on one level appears to underscore dissent by some leading Bayānīs of Iran against Yaḥyā Dawlatābādī's decision. Our own judgement is that Yaḥyā Dawlatābādī ceased from being a Witness altogether at the very moment he made that infamous judgment. The only question that remains is as to when precisely he appointed Muḥammad Ṣādiq Ibrāhīmī (d. 1963) as a Witness to succeed him, before or after this event, because if the appointment was made after the event in question, this now also raises serious questions over the legitimacy of Ibrāhīmī's own assumption of that role – and, we mention here, that Ibrāhīmī was one of our own distant Kirmānī kinsmen from our father's side of the family. Furthermore, the fact that the individual Ibrāhīmī appointed to succeed him as Witness was completely ignored and subsequently totally ostracized by the Bayānīs (a certain Amīnī) appears to underscore a motive as to its reason, never mind those persistent rumors among them that this Amīnī at the time may have been a SAVAK infiltrator put into the ranks of the Bayānī community in order to gather intelligence on it and undermine it (more than likely by SAVAK's deputy chief, Parvīz Sābetī, a Sangsarī of Bahā'ī pedigree closely related to other prominent Sangsarī Bahā'īs connected to the Pahlavi royal court and the Iranian security establishment of the time, such as Ayādī, the Iranian *cosa nostra* crime boss Hozhabr Yazdānī, and others).

After Ibrāhīmī, to us, the *de facto* Witnesses of the Bayān were Jalāl Azal, 'Aṭīya Rūḥī, Qamar-Tāj, Nāṣir and Fakhrīyah Dawlatābādī, and, secretly, Muḥammad-Taqī and 'Alī Sharī'atī as well. After them, the institution effectively lapses, hence another reason as to why this Manifestation had to occur since the official absence of the Witnesses of the Bayān completely mutes the effective outward existence of any physical authority over the community of the Bayān itself in its first cycle. Thus, as a consequence, God manifested Its Logos-Self in order to inaugurate its second cycle.

¹² Which is to say, Ṣubḥ-i-Azal.

¹³ That is, Ṣubḥ-i-Azal.

¹⁴ Meaning, Ṣubḥ-i-Azal.

بِسْمِ اللَّهِ الْأَخْفَفِ الْأَهْدَى ۱

سُبْحَانَ اللَّهِ نُورِ الْعَالَمِينَ ٢ الْعَلِيِّ الْحَمِيدِ ٣ سُلْطَانُ قِيَامَةِ الدِّينِ ٤ إِيَّاكَ نَعْرِفُ وَإِيَّاكَ
نُصْطَفِي ٥ إِهْدِنَا صِرَاطَ الْعَلِيِّينَ ٦ صِرَاطَ الَّذِينَ نُورَ عَلَيْهِمْ غَيْرِ النَّفْيِ عَلَيْهِمْ وَلَا النَّارِ

Y

¹⁶ In the **7th gate of the Second Unity of the Persian Bayān**, the Primal Point states that *unless a thing reaches its completion [or perfection, as normally rendered] its Resurrection will not occur...and the Resurrection of the Bayān is in the Manifestation of He whom God shall make Manifest...*(... شیء تا بمقام کمال نرسد قیامت اون نمیشود... و قیامت بیان در ظهور من یظهره الله است...). In the **7th gate of the Fifth Unity**, He says that *each thing shall not reach its Paradise unless in the acme of [of its] completion [or perfection] it appears [or manifests] within its [determined] limit* (... هیچ شیء بجنت ... خود نمیرسد الا آنکه بمنتهای کمال در حد خود ظاهر شود...). Therefore, by any rule of demonstration – whether by logical deduction, induction, or otherwise – the *completion* and so *perfection* (since *kamāl* *simultaneously* means both) of the Bayān required (nay, demanded) a Manifestation after the lifetime of Ṣubḥ-i-Azal to effectuate its *completion/perfection*, since He did not complete it. No genuine second Mirror of the Bayān appeared after Him, and those who did briefly put forth claims did not even attempt to complete the text of the Bayān from where it was left incomplete. Therefore, without the completion of the Bayān up to its final **361st gate**, the Bayān as a creed remained incomplete and thus had not attained the fullness of its own Paradise until we finally completed it to the conclusion of its **361st gate** as of **Friday, 26 August 2022 CE**, at which point the Bayān did indeed reach the *completion/perfection* of its Paradise with this Paradise being folded within our hands as its Completer/Perfector. Time and duration are either completely irrelevant to this scheme where the Manifestation of the True Promised One of the Bayān is concerned, or otherwise completely tangential to it, especially as the Primal Point continually expresses and formulates the matter of the time of the Manifestation by conditionals, and especially with the use of the conditional ‘if’ (اگر) that acts as a refrain throughout the Bayān. Therefore, the statement that *if even by the length of a single breath any soul should wait beyond two-thousand and one years, without a doubt, they are not of the Religion of the Bayān* (اگر نفسی بقدر تنفسی صبر بعد از دو هزار و یک سال نماید بلا شبهه در دین بیان نیست) is not a statement glossing or immediately descriptive of the statements that preceded it in the **16th gate of the Second Unity of the Persian Bayān**. Rather it itself is a conditional delineating the conditional statements that preceded it in the same gate. Furthermore, in the **5th gate of the Fourth Unity of the Persian Bayān** the Primal Point very clearly and unequivocally does away with any attempts to pin down the Manifestation and says to *be cautious, O People of the Bayān, for the Manifestation of God shall appear howsoever It wills* (... احتیاط کنید ای اهل بیان که ظهور الله ظاهر خواهد شد), hence precluding the establishment of any specific timeframe for this

Manifestation, and so implicitly making *ghīyāth* and *mustaghāth* to be ciphers as well. What the Primal Point was doing with this deliberate ambiguity by offering multiple possibilities was to force the Bayānīs to always be on the proverbial ‘watch for God’, whilst also being well aware of the fact that this in itself would also possibly be abused by those making false claims. However, the pivotal variable that negated all of those false claims one by one at that time was the existence of Ṣubḥ-i-Azal and the nature of His appointment as the Mirror of the Bayān and the *return* of the Primal Point in that specific station since at that time Ṣubḥ-i-Azal was not only the Mirror of the Primal Point for that time but He was likewise also the Mirror of the Final Point as well from His timeframe in the past reflecting into the future and into the present time in us right now, at this very moment. This, in itself, invalidates the entire basis of the claim of the Bahā’ī founder together with the legitimacy of the creed he founded more swiftly than the twinkling of an eye.

With that, we find the exact same logic, but formulated differently and in far more opaque language, within the Qur’ān as regarding both the nature as well as the timeframe for the *qīyāma*. Due to what what has been commanded of us, in previous dispensations timeframes and the nature of resurrections were not overtly delineated because these were part and parcel of those elements only meant for a spiritual elite to know and so to be tested thereby. But in this second dispensation of the present epicycle (*kawr*) there are other more important considerations and pressing matters at play, nor is there any anticipation that whether in this Manifestation or the next there will be multitudes flocking to it.

That stated, we maintain that both the Primal Point and Ṣubḥ-i-Azal were well aware of the possibility of this Manifestation occurring a lot sooner than 1511 to 2001 years, but that this possibility was conditioned on certain factors, such as the fidelity or infidelity of the People of the Bayān to the Covenant of the Bayān as embodied in Ṣubḥ-i-Azal. That an overwhelming number of the bottom rank and file – rather than the remaining leadership – of the Bayānīs abandoned it for the claims of a complete charlatan and con-artist in the founder of Bahā’ism meant that the causality behind the **alteration of the Divine Plan** (*al-badā’*) within the Divine Will would be triggered by this fact alone. That Ṣubḥ-i-Azal did not complete the text of the Bayān from where the Primal Point had left it was another. That the institution of the Witnesses of the Bayān effectively lapsed in any official capacity as of the 1980s/1990s with the deaths of Qamar-Tāj and Fakhrīyah Dawlatābādī as well as Muḥammad-Taqī Sharī‘atī was yet another reason, never mind that no one arose to replace them of the same rank and caliber after their deaths. Thus the statements made by Ṣubḥ-i-Azal regarding the imminence of the Manifestation of **He whom God shall make Manifest** occurring *after* Him in His early 1850s **Book of the Testament** (*kitāb al-waṣīya*) are correct indicators, never mind that He offers even far more graphic statements to that end – albeit cryptic on first sight – in His **Book of Life** (*kitāb al-ḥayyāt*) as well as elsewhere, one of which we cited in the **Twelfth Unity** of the **Completion of the Persian Bayān**. That He stated differently overtly to others in a well-known epistle that has been uploaded to **Bayanic.com** does not change anything, since in there He was clearly observing the dictates of wisdom in not disclosing God’s full intentions even to the Bayānīs of the time (even though we believe He knew it), an

action reminiscent of the exact same dictates of wisdom in not disclosing the identity of the Hidden Twelfth Imām as practiced by the early Imāmīs. Besides, given the unmitigated violation of the Covenant of the Bayān perpetrated by its enemies, the people of Hot Air, God's intention was to bring forth its True Promised One from out of the very ranks of those *kuffār* and *mushrikīn* in the same manner as It had done with Muḥammad, the Messenger of God – and this, in itself, was already spelled out in black and white by the Primal Point Himself.

Let us put matters this way, since the *immutable archetypal essences* (*aʿyān al-thābita*) of all things – which from one point of view are non-existent relations – demand essential existence (*wujūd al-ʿayniya*), and so *existentiation* by the All-High into *actualization*, that of the Bayān demanded its own perfection in its completion, and so the All-High responded positively and decisively with this Manifestation as of 6:30am-6:35am on the morning of the **7th of November 2002 CE**, precisely one-hundred and fifty-eight (158) years (to the numerical value of محسن), five (5) months and sixteen (16) days from the beginning of the Manifestation of the Bayān in the Bayānic epicycle.

¹⁷ Presciently looking into the future and into our own time right now, the Primal Point very specifically prophesied in the Persian Bayān that the people of this age that we are living in today would be even more veiled than His own. To wit,

*...And likewise during the Manifestation of He whom God shall make Manifest the believers in Him will apprehend by direct perception that the aspect of those [or the judgement against those] veiled [meaning, in our time **right now**] is far more distant [from the Manifestation of Truth] than those veiled [from the Manifestation of Truth] in this Manifestation [meaning, during the age of the Primal Point]...*

و همچنین در ظهور من یظهره الله مؤمنین به او از روی بصیرت می بینند حکم محتجبین
را بعیدتر از محتجبین در این ظهور

In the **17th gate of the Eighth Unity of the Persian Bayān**. And so it is. It has become a feature of the veiled nature of the people of these times, including among so-called *believers*, to not even believe in the possibility of the divine presence in the world. 'God' has been made into a mere abstraction without further reality or otherwise denied altogether, let alone the acknowledgement of Its constant interaction with Its creation. 'Religion' becomes habit or an *identity costume*, a fetish, and a product to be either aggressively sold and/or protected from competitors. 'Ideology' (as in false consciousness) here replaces 'faith', let alone gnosis (*maʿrifa*). This is the collective disease of the mind that the secular (post)modern materialist West has infected the world with, which is gradually destroying it from within with the explosion of mental illness amongst humanity and from without in the destruction of the

environment via the productivist fallacy of capitalism. In other words, we are dealing with a world that has become, for lack of a better term, Iblisian. As we explained in the **Twelfth Unity of the Persian Bayān**, on the plane of meanings we hold the actions of the founders of Bahā'ism and their adherents in the violation of the Covenant of the Bayān as responsible for triggering this present state of affairs.

¹⁸ Meaning, the Bahā'īs.

¹⁹ This is in reference to the statement of the Primal Point in the **10th gate of the Ninth Unity of the Persian Bayān**, which states:

And know that the negation/denial of every Manifestation enters into the subsequent Manifestation, not in the Manifestation itself. For example, the negation/denial of the Gospels appeared in the Qur'ān, and the negation/denial of the Qur'ān in the Bayān – completely, not partially! Likewise, the negation/denial of the Bayān will not appear except in the Manifestation of **He whom God shall make Manifest**; for on that Day everyone will profess to affirm Him and be free from negation/denial. However, it would be better if experience were to serve as a benchmark, because at that time everyone would [otherwise] be purified such that the heavens and the earth and what is in between would humble themselves before His greatness, as you saw in the Manifestation of the Bayān [*meaning, if the experience of consecutive denials/negations in every Manifestation were to serve as a benchmark and touchstone for the veracity of a given Manifestation then none would deny/negate it as it was denied/negated during the Manifestation of the Primal Point*]. And if you were to be present on that Day, you would see that all those fishes from the ocean of the Bayān are animated by That Water [of life], but are veiled from It!

و بدانکه نفی هر ظهوری در ظهور بعد داخل میشود نه در نفس ظهور مثلاً نفی انجیل در قرآن ظاهر شد و نفی قرآن در بیان کلیه نه جزئی و همچنین نفی بیان ظاهر نمیشود الا بظهور من یظهره الله که کل آن روز مدعی اثباتند از برای او و متبری از نفی ولی خوش بود گر محک تجربه آید بمیان که آنوقت چنین کل خالص شوند که سموات و ارض و ما بینهما از عظمت آن خاضع گردد چنانچه در ظهور بیان دیدی و اگر در آن روز هستی خواهی دید که کل ماهیان بحر بیان بآن ماء زنده ولی از آن محتجب

And so it is. The denial/negation of the Bayān in this Manifestation stems primarily from the denial of Ṣubḥ-i-Azal Who, per a letter cited by Him from the Primal Point in the **Book of the**

Sleeper Awakened (*mustayqiz*), was the veritable embodied *ṣirāṭ* (Path) to this Manifestation. And so just as the Primal Point, from one perspective, was the *return* of the Reality of ‘Alī (ع) as the Providential Guide (*walī*) in the rank of the Messenger, we are the *return* of Ṣubḥ-i-Azal as the Mirror (*mirāt*) in the rank of the Point (*nuqṭa*). Thus the negation/denial focused upon this Manifestation has been from the outset primarily from the people of Hot Air whose very foundation was the denial of Ṣubḥ-i-Azal and thereby the negation of the Bayān as a whole. On the plane of meanings, this therefore makes the people of Hot Air equal to those blind, reactionary establishmentarian and obscurantist Qājār-era Shi‘ites who denied the Primal Point and to whom the label ‘the people of deception’ (قوم اُفک) was thereby attached in the Bayān, hence why in the **Completion of the Bayān** the people of Hot Air have been labeled as ‘the people of deception-making’ (قوم اُفک); this, since while the mullāhs and their followers are *deceivers*, the Hot Airists are *deception makers*, having fabricated a lie against God and Its true *ecclesia* worse than the one fabricated by the *nawāṣib* against the Muḥammadan Covenant. This is because the former did not originate a completely new religion (albeit they thoroughly corrupted the one that they usurped) while the latter shamelessly – and without the least comprehension of the consequences, whether to themselves, to others, or to posterity as a whole – laid their sullied hands upon the *animate* Bayān and its Speaker (i.e. Ṣubḥ-i-Azal) and perpetrated this very thing – and with the active aid and support of Western colonial powers, their interests, and their agents, no less (this being the fundamental reason why Bahā’ism even spread). And since the Essence of Affirmation on the plane of meanings in each age is the Same Reality, so too is the essence of negation/denial itself: a point underscored repeatedly from the 2nd to the 19th gates of the **First Unity of the Persian Bayān** because in each Manifestation the Essence of Light and the essence of darkness manifest together, this being the proverbial *subtext* driving the dramaturgy of every Divine Manifestation: ...in that the **Primal Point** has returned to the life of the world with all those who believed in Him and other than them [meaning, those who did not believe and who were the manifestations of the negation/denial], and He was and is the **First to Believe in the Final Point**...

در اینکه نقطهٔ اولی راجع شد بحیات دنیا با هرکس که مؤمن بوده باون و دون آن، و اون اوّل من آمن
بنقطهٔ آخری بوده و هست

²⁰ Meaning, the founder of Bahā’ism, Mīrzā Ḥusayn ‘Alī Nūrī, the so-called *Bahā’ullāh* (d. 1892).

²¹ *Sūrah al-ruyā* (Vision), the **Commentary on the Sūrah of Joseph**: verse 7.

²² That is, the founder of Bahā’ism.

²³ I.e. *do not buy or sell the four elements*!

²⁴ In his *bāb kīst va sokhan-i-ū chīst* (Intishārāt-i-fathī: Tehran, 1363 solar/1984 CE), Chāhārdihī (citing the second volume of Keyvān Qazvīnī’s *keyvān-nāmiḥ*: 47) mentions an item of information usually not mentioned in other sources; and that is, that among some of the early Bābīs Qurrat’ul-‘Ayn had become known by the title “*muḥiyyidīn-i-mu’annath*” (the

female Muḥiyyidīn, that is to say, simultaneously in the meaning of a female Ibn ‘Arabī as well as a woman who had revived the true religion): 255. Like many of his other books, such as his scurrilous trilogy of works on Sufism and the Khāksār Order, the motivations of Chāhārdihī are largely polemical and biased in favor of the ḥawza seminary establishment. Yet there are also some extremely valuable nuggets of information contained in *bāb kīst va sokhan-i-ū chīst* not found elsewhere: items such as this that have indeed been independently corroborated and verified beyond Chāhārdihī himself. As such we have uploaded a PDF of this book permanently online, https://archive.org/details/20240622_20240622_1221 (retrieved 22 June 2024).

²⁵ However, there are caveats in place as well. The 16th gate of the Twelfth Unity of the Bayān states:

God intends to erase and wipe out the Hot Airy ideology from the pages of the earth so that they do not remain a [source of] nuisance for the Day of the [Eschatological] Gathering, the Day wherein shall occur the Manifestation of the Mistress of the Worlds Who is the locus for the Manifestation of the Light of lights! However, respect their dignity and human rights, O Light of Truth to All-Things, since among many of them their behavior is not of their own fault! Moreover, those among them so inclined are not prevented from entering the Light because that is Light upon light; and, furthermore, nor will the Tree of Love place any obstacles before any soul who desires to enter the Light! But if they should return to their [former] satanic mode of behavior, cast them out and cut them off from yourselves like trash, for they have returned to the infernal fire from whence they came...

يُرِيدُ اللَّهُ بِمَحْوٍ وَإِهْدَامٍ مِنْ صَحَفَاتِ الْأَرْضِ عَقِيدَةَ الْهَبَائِيَّةِ حَتَّى لَا يَبْقُوا مَصْدَرَ إِزْعَاجٍ فِي
يَوْمِ الْحُشْرِ، يُؤْمِنُ سَيُخْذُ ظُهُورُ سَيِّدَةِ الْعَالَمِينَ الَّتِي هِيَ مَظْهَرُ نُورِ الْأَنْوَارِ، مَعَ ذَلِكَ اخْتَرِمُوا
كَرَامَتَهُمْ وَحُقُوقَهُمْ الْإِنْسَانِيَّةَ يَا نُورَ الْحَقِّ لِكُلِّ شَيْءٍ، إِذْ لِلْكَثِيرِينَ مِنْهُمْ هَذَا سُلُوكٌ لَيْسَ ذَنْبُهُمْ،
وَعَلَاوَةً عَلَى ذَلِكَ لَا يُنْعَى أُولَئِكَ الَّذِينَ مِنْ بَيْنِهِمْ يَمِيلُونَ بِدُخُولِ النَّورِ مِنَ الْقِيَامِ بِذَلِكَ، لِأَنَّ
هَذَا نُورٌ عَلَى نُورٍ، وَأَيْضًا شَجَرَةُ الْحُبِّ لَنْ تَصْعَ أَيَّ عَقَبَاتٍ أَمَامَ أَيِّ نَفْسٍ تَزْغُبُ فِي دُخُولِ
النُّورِ، لَكِنْ إِذَا عَادُوا إِلَى سُلُوكِهِمُ الشَّيْطَانِيَّةِ أَرْمُوهُمْ وَاقْطَعُوهُمْ مِنْكُمْ كَالْقَمَامَةِ لَأَنَّهُمْ قَدْ عَادُوا
إِلَى النَّارِ الَّتِي أَتَوْا مِنْهَا...

²⁶ This is the augmentation and reformulation - and **not** abrogation - of the following ordinance from the **Talisman of the Religion** (*haykal-i-dīn*):

It hath been determined in the gate of Splendor: mention of the established proof that whosoever arises in the Bayān to a dominion [or kingdom], he is verily the

*locus of the Manifestation of the Wrath of God! Do not leave upon the earth, if possible, anyone other than the **Bābīs** [?], and that is a command for the purpose of the appearance of **He who shall be manifested** on the Day of Resurrection so that the Sun of Reality doth not witness any grief/sadness at the moment of His Manifestation+, for verily all are to Him invoking!*

+ Indicative pronoun originally in feminine case here qualifying the feminine noun, i.e. sun of reality (*shams al-haqīqa*); *haykal-i-dīn* (The Talisman of the Religion): 15 (lithograph edition), <http://theprimalpoint.com/showPict.php?id=din&ref=0&err=0&curr=0> (retrieved 8 June 2024).

قد قَدَّرَ فِي الْبَابِ الْبَهَاءِ أَنْ أَتْبَتُوا ذِكْرًا مَنْ يَطْلُعُ عَنِ الْبَيَانِ بِمُلْكٍ فَإِنَّهُ مَظْهَرُ قَهْرِ اللَّهِ، لَنْ
تَذَرُ فَوْقَ الْأَرْضِ إِذَا اسْتَطَاعَ أَحَدًا غَيْرَ الْبَابِيِّينَ، وَلَهُ بَدَى * لِمَنْ يُظْهِرُ يَوْمَ الْقِيَامَةِ أَمْرًا أَنْ
لَا يَشْهَدَ شَمْسُ الْحَقِيقَةِ حِينَ ظُهُورِهَا مِنْ حُزْنٍ فَإِنَّ كُلًّا بِهِ ذَاكِرُونَ

* Or, according to another MS ‘if he can manage it’ (“لو يدبر”).

First, there is a glaring anachronism in this passage. The Point, out of character, refers to the People of the Bayān as the ‘Bābīs’ at this very late stage (late June 1850 when the work was first composed, i.e. some two weeks before His martyrdom in Tabriz). Given the period, there are reasons to remain skeptical as to whether the two oldest MSS from which the lithograph was made were completely faithful in their copies, since from 1847 onward the Point consistently refers to His community as the People of the Bayān and not Bābīs, given that the period of *bābīya* (gatehood) had already ended some four years previously. As MacEoin details in **Sources for Early Bābī Doctrine and History** (1992: 90), two copies of this work were originally made. One was in the hand of the Point Himself with the other in the hand of Siyyid Ḥusayn-i-Yazdī (d. 1852), His scribe and Letter of the Living. The first copy, according to Yazdī, fell into the hands of the Russians. The second copy was stolen from Yazdī while in flight. A copy (made from one of the two earlier copies) later showed up among a private Bahā’ī collection which the Bayānī community purchased sometime in the 1920s/1930s. A further copy showed up in a private Bayānī collection a short time after that. The lithograph was made from these two copies, and any diligent scholar will tell you this is not sufficient to establish a faithful text – or, at least, one that can be confidently relied upon as an accurate rendition of the original. More texts are obviously needed, if they can be found.

That aside, let’s work with the assumption that this passage is exactly as the Point intended it to be. There is no explicit command here for “the mass slaughter of non-Bābīs” (as Stephan Lambden would have it) even though mention is made that a Bayānī sovereign is the manifestation of God’s wrath and to remove non-believers from any conquest of the

earth. This can be read as an implication of what the passage means, but it can also be interpreted to command a potential Bayānī sovereign to aggressively convert non-believers. Either way, the passage is far less explicit than Quranic ones which command the wholesale slaughter of the *kuffār*, such as the famous:

And slaughter/kill them until there be no more sedition/dissension! (2:193) (my trans.).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ

While such passages in the works of the Primal Point make contemporary Western liberals and their fellow travelers squeamish, there is nothing here - as far as scripture goes - that wasn't present in far more explicit form in earlier scriptures. What is ironic is when Muslim detractors have exemplified this specific verse to discredit the Bayān when the Qur'ān holds far harsher commands that are explicitly worded. Be that as it may, the entire command rests on a specific predicate, and that is, the Manifestation of **He whom God shall make Manifest** and that He does not experience grief or sadness from unbelievers. This refrain is one that is continual within the Persian Bayān itself, i.e. the minimization of all negativity when the Manifestation appears such that all the ordinances of the Bayān can be said to revolve around it. Given what we have experienced at the hands of the people of Hot Air and their fellow travelers, not to mention far-rightists and theirs, never mind some of the supporters of the Islamic Republic of Iran; we can in all honesty say that this ordinance does possess its virtues and merits, since a world absent such oxygen thieves is a much, much better world. Be that as it may, at this time the ordinance no longer holds any relevance insofar as imbueing political power into the hands of a single individual or singular parties is precisely the opposite road we intend for this age to take. Nevertheless, insofar as the locus of the Manifestation of the Divine Wrath (*qahr*) is concerned, this phenomenon will indeed continue indefinitely, but will now move and act within the collective will of activist believers - which is to say, *revolutionary gnostics* - as guided by heaven and not of individuals alone.

²⁷ See our Treatise on **Women, Life, Freedom**,

https://www.academia.edu/94815044/English_translation_of_A_Treatise_on_Woman_Life_Freedom (retrieved 24 May 2024) and its Persian original,

https://archive.org/details/20221214_20221214_2216 (retrieved 8 July 2024).

²⁸ See the **Fifteenth Unity of the Bayān**.

²⁹ To wit,

Anarchist poet and social activist Hakim Bey's radical proposal for a concept of utopia suited to the historical conditions of late capitalism. Conceived in the late 1980s when the Cold War still dominated geopolitical thought and the Internet was in its infancy, the temporary autonomous zone proposed to

deploy the resources of the latter in order to offer an alternative political model to the capitalism/socialism binary underpinning the former. Arguing that the all or nothing rhetoric of revolution paralyses politics, because the sheer scale of the task of trying to change the world inevitably overwhelms even the hardiest of activists, Bey instead suggests that activism should look to insurrection as its model. Rather than take power, as revolution demands, the TAZ looks simply to create a space or enclave for an alternative to power. Inspired by Deleuze and Guattari's concept of nomadism, though it derives its historical precedents from sea-going pirates rather than desert tribes, its logic anticipates the anti-WTO (World Trade Organization) slogans that circulated in the late 1990s, e.g. 'one world with many worlds in it' and 'another world is possible', in that it is not concerned with seizing territory, but simply wants to mobilize any thing it can find to hand—art, ideas, slogans, festivals, theatre—to open up a space for new ways of thinking and living. He refers to this process as either 'ontological anarchy' or 'poetic terrorism'. But it is also more radical than the anti-WTO movement in that it wants to break with existing social structures...and it eschews permanence in favour of transience. Bey insists that the TAZ is not a political doctrine and offers no programme for creating it, claiming instead that as a kind of psycho-spiritual or existentialist state it is always already being created (in this regard it also anticipates Hardt and Negri's concept of the multitude and could usefully be compared to Deleuze and Guattari's notion of the rhizome).

<https://www.oxfordreference.com/display/10.1093/oi/authority.20110803103027835>
(retrieved 7 July 2024).

Our only disagreement with our late friend and **Letter of the NUR**, Hakim Bey (Peter Lamborn Wilson), over the question of **TAZ** is on the nature of the family. He held to a typecast '60s-era First World radical (hippy) rejectionist conception whereas the Third Worldism we espouse rejects his First World radical rejectionist conception of the family as being both an extension of First World bourgeois privilege as well as a reflection of hegemonic Anglo-European Christian notions, narratives and conceptions of the traditional family, which we do not share. While we reject patriarchy, we do however believe matriarchial led families are possible as reconfigurations of traditional family formations because such models already exist, and have always existed (especially in the Global South and indigenous communities), with these models as well as the notion itself serving as both a counterpoint to hegemonic structures needing transformation as well as ones which offer positive role models for building effective networks of social solidarity and cohesion for genuine activists and spiritual practitioners alike. We believe that by rejecting the family (or those models and paradigms that they only knew), the radical First World Left effectively

played into the hands of the neoliberal capitalist social engineers – something that many German and European Marxists especially now openly concede. We will return to this question elsewhere.

³⁰ I.e. the *nafs al-ammārah bi'l-sū'* (نفس الأماراة بالسوء).

³¹ I.e. the *nafs al-lawwāmah* (نفس اللوامة).

³² I.e. the *nafs al-mutma'ina* (نفس المطمئنة).

³³ The preceding is a gloss upon Qur'ān 89: 27-8.

³⁴ To wit,

...And We request from you the hand of a steadfast believer, Bayānī woman among you, who is presently unattached [i.e. single], for marriage so that We may implement and so meet our obligation towards the Book of God regarding marriage with a believer; and also so that there may be a new mother for Our Light so that she may remain throughout her life under the shadow of the people of the Bayān! Therefore, We seek a believing Bayānī wife from amongst you, who is confirmed in the True Religion, which We are indeed requesting! And for this reason, We say - with effect - that We accept God's approval [in the matter], and so, 'verily we are all contented with God' [i.e. the masculine form of the previous Bayānī marriage vows], because we are all indeed – in effect - *in* God, and by Its Command we are all loving one another! We are the beloved ones chosen by God, in God, with God, and to God, in Truth - and we are the loved ones! Glorified be God, Who is Splendorous and Sublime, for that **hidden treasure** [meaning, *marriage*] which loves to be known! So It created marriage and union so that Its servants may know the secrets of Its creation in their love for one another - and among them, and within them - as One Soul, like two mirrors reflecting the lights of God to each other in the station of **light upon light**! And We are, verily, regarding the station of that Elevated Truth truly a Witness! And this is one of the reasons that one of the Names of God in **the Book of the Names of All-Things** is 'Marriage' [i.e. *al-zawāj*], and indeed We are One Who confirms this!

وَنَطْلُبُ مِنْكُمْ يَدَ امْرَأَةٍ بَيَانِيَّةٍ مُؤْمِنَةٍ ثَابِتَةٍ وَاحِدَةٍ الَّتِي مُجَرَّدَةٌ الْآنَ بَيْنَكُمْ لِلزَّوْاجِ حَتَّى تَتِمَّكَرَنَّ مِنْ ذَلِكَ وَنُفِي مَتَأَخَّرًا بِوَاجِبَاتِنَا إِلَى كِتَابِ اللَّهِ فِي الزَّوْاجِ مِنْ مُؤْمِنَةٍ، وَمَنْ أَجَلِ أَنْ يَكُونَ لِنُورِنَا أُمٌّ جَدِيدَةٌ وَأَنْ هِيَ تَبْقَى إِلَى كُلِّ عُمْرٍهَا تَحْتَ ظِلِّ أَهْلِ الْبَيَانِ، وَبِالْآتِلِي لِرُوحَةِ مُؤْمِنَةٍ الْبَيَانِيَّةِ مِنْ بَيْنِكُمْ الَّتِي ثَابِتَةٌ فِي دِينِ الْحَقِّ إِنَّا نَحْنُ طَالِبُونَ، وَلِهَذَا نَقُولُ بِالْفِعْلِ إِنَّا قَبَلْنَا لِرِضَاءِ اللَّهِ وَإِنَّا كُلُّ لِلَّهِ لِرَاضِيُونَ، لِأَنَّنَا بِالْفِعْلِ فِي اللَّهِ وَبِأَمْرِهِ إِنَّا كُلُّ نَحْنُ مُتَحَابُّونَ وَالْمُحْبُوبُونَ

الْمُسْتَحْبُونَ بِاللَّهِ فِي اللَّهِ مَعَ اللَّهِ إِلَى اللَّهِ بِالْحَقِّ وَإِنَّا نَحْنُ مُحِبُّونَ، سُبْحَانَ اللَّهِ وَتَبَاهَى وَتَعَالَى
عَلَى ذَلِكَ الْكَزْرِ الْمُخْفِيِّ الْمُتَعَالِي الَّذِي يُحِبُّ أَنْ يُعْرِفَ فَخَلَقَ الزَّوْجَ وَالنَّكَاحَ لِكَيْ يُعْرِفُونَ
عِبَادَهُ أَسْرَارَ الْخُلُقِيَّةِ لَهُ فِي حُبِّهِمَا بَيْنَهُمَا وَمَعَهُمَا وَفِيهِمَا كَنَفْسٍ وَاحِدَةٍ مِثْلَ مِرَاتَيْنِ تُعَكِّسَانِ
أَنْوَارَ اللَّهِ لِيُعْصِمَهُمَا الْبَعْضُ فِي مَقَامِ نُورٍ عَلَى نُورٍ وَإِنَّا نَحْنُ بِمَقَامِ هَذِهِ حَقِيقَةِ الْعَالِيَةِ حَقًّا
تَشْهَدُونَ، وَهَذَا هُوَ سَبَبُ وُجُودِ أَحَدِ أَسْمَاءِ اللَّهِ فِي كِتَابِ الْأَسْمَاءِ، الْكُلُّ شَيْءٍ هُوَ الزَّوْجُ وَإِنَّا
نَحْنُ الْمُؤَكَّدُونَ

³⁵ My trans.

...در روز ظهور من يظهره الله... آن شجره طالع گردد و تنها و بلا معین، آواز شما دهد
نشنود و دعوت به سوی خدا کند اصغای کلام او ننماید و آنچه الحاح و عجز خود ظاهر
سازد بر آذان خود پنبه غفلت نهید تا آنکه امر منقضى گردد و شما در علو ارتفاع خود با
منتخبین خود که به امر از او امر قبل او بوده از نفس او محتجب گردید...زود است
که به من يظهره الله منتهی شده و آن ذات مقدس در میانه شما تنها و بی یار و انصار و
در زاویا محتجب و از آزار نفوس شما محترز و شما قصور ارتفاع خود به نعماء الهی متلذذ
و حکایات دین خود که بقول قبل او بوده مفتخر و آن ذات احدیت مخدول و منفرد تا
آنکه آفتاب به زوال ایستاده و شما بر خود ترحم نکرده بر مستظلمین در ظل ظلال خود
رحم ننماید... آن شجره احدیت را شرمند نسازید...

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https://www.youtube.com/watch?v=nFVNlsRh1TY&list=PLkL0BhAsTueiTG7m_wDtTETxi_mk0zuZR (retrieved 8 July 2024).

³⁷ <https://archive.org/details/the-bezel-of-the-wisdom-of-pointhood-in-the-word-of-ali-muhammad> (retrieved 8 July 2024).

Arabic only: https://archive.org/details/20240619_20240619_1403 (retrieved 8 July 2024).

Persian translation: https://archive.org/details/20240619_20240619_1408 (retrieved 8 July 2024).

³⁸ Meaning, Şubḥ-i-Azal.

³⁹ Let us give an example of what we mean, which some of you already know about. In 2017 we sent to the journal *Die Welt des Islams* (published by E.J. Brill) in translation an augmented and expanded version of Mr. Nabavi's original article (and chapter of his MA dissertation) regarding the organizational hierarchy of the Bābīs during the Baghdad period (which we have linked above). This expansion, modification and

augmentation of the original piece made the item into a brand new one. However, we also gave full credit to Mr. Nabavi at the very beginning. In the cover letter we attached the article with to its editor in chief, we were explicit that Bahā'ī referees must be excluded from the vetting process of the article due to sectarian bias, and we spelled out the reasons explicitly. To wit,

Thu, Oct 26, 2017 at 2:00 PM

Dear X and editors of *Die Welt des Islam*:

Allesandro Cancian, who gave me your email, suggested I write to you and copy him in. On Dr. Cancian's recommendation, I have submitted my article "The Organizational Hierarchy of the Bābīs during the period of Ṣubḥ-i-Azal's residency in Baghdad (1852 – 1863)" for your consideration to publish in *Die Welt des Islam*.

As the abstract explains, and as I will reiterate here again, the piece discusses the organizational hierarchy of the Bābīs during the period of Ṣubḥ-i-Azal's (d. 1912) concealment from the public and his residency in Baghdad between the years 1852 to 1863. It pursues an analytic historiographical and textual critical approach by mainly utilizing primary and secondary sources in Arabic, Persian and English belonging to both the Bayānīs (i.e. Azalīs) and the Bahā'īs alike. First by offering some brief context, it will explain this organizational hierarchy of the Bābīs during the Middle Bābī period (1850-66), highlighting the role and function of the witnesses of the Bayān (shuhadā'-i-bayān). More importantly, it will introduce a hitherto unknown work (and primary source) of Ṣubḥ-i-Azal's from that era, namely the kitāb al-waṣīya (the Book of the Testament), wherein seven to eight prominent Bābīs of that period were appointed to the rank. The two presently known MSS of this work will be discussed, as well as extensively quoted in translation, with the individuals named in it identified. This study supplements Denis MacEoin's two articles on the subject published during the 1980s.

That said, this article broaches controversial areas in the history of Babism and Bahaism that impinges (with documentary evidence and sources) on official Baha'i narratives of the subject. I ask that the editor and his team to referee this piece with completely neutral reviewers. With both the primary and secondary sources presented and analyzed, this article sheds clarity on opaque facets of the histories of both early and middle Babism, and broadly

discloses with both sources and anecdotal information the fate of the Azali Babi (i.e. Bayani) community during the 20th and 21st centuries. It is my belief that this piece is an important scholarly contribution to the historiography of the subject that has not been critically broached in Western language scholarship so far.

The article for your consideration is not presently being considered by any other journals or publication in any language anywhere. So I hereby assert for the record that there are no conflicts of interest at this time.

The six figures included at the end of the piece (Fig. 1-6) are also images in the form of scans originating from two private manuscripts in a private manuscript collection in Iran, and neither the scans nor the originals are under any form of copyright anywhere.

Currently I am experiencing some technical difficulties accessing the pdf the automated Brill page has apparently made in order for the process to be completed. I would appreciate some assistance in that regard.

I look forward to hearing from you. Please do not hesitate to contact me at any time on any related issue.

Thank you very much.

Sincerely yours,

N. Wahid Azal

Contrary to the explicit request made - which is a normal procedure for submissions with any academic journal - whether out of spite or otherwise, the editor in chief of *Die Welt des Islam* sent the item directly to Moojan Momen (**reviewer 1**) and Necati Alkan (**reviewer 2**), two noted establishmentarian Bahā'ī fundamentalist hacks with publicly expressed anti-Bayānī sentiments. As you know, the article was rejected and on completely sectarian bases (which the second reviewer clearly expressed). At the time Denis MacEoin (d. 2022) was still alive and also part of the roster of reviewers for journals published by E.J. Brill, since he had had a book published by them on the specific subject only in 2008. After we contacted him, he told us that the editor in chief of *Die Welt des Islams* had made no attempts whatsoever to contact him as a reviewer for the piece because if he had, the piece would have most certainly been given two thumbs up by him for publication. We sent the warped reviewer comments to the webmaster of **Bayanic.com** who could not believe what he was reading. So let us now

themselves by this name. As for the accusation that it was `Abdu'l-Baha who brought the name Azali into current usage, this is a very strange statement to make since I have never seen `Abdu'l-Baha use that term in his writings. Thus almost every aspect of note 3 is incorrect and can only have been written with polemical intent. Another footnote that is similarly polemical in tone is footnote 56.

Many statements are made in the article as though they are generally agreed facts, whereas they are actually disputed by the Baha'is; see for example the assertion that He Whom God shall make manifest ("the Babi parousia") will appear between 1500 and 2001 years from the time of the Bab (p. 7, ll. 13-16). While it would be acceptable for the author to put forward both sides of the argument and give his reasons for preferring the Azali argument, to pretend that these are undisputed facts and not problematize them at all is not what one would expect in an academic article.

Many of the works that the author repeatedly quotes, such as *Tanbih al-Na'imin* (p. 9, l. 26, 52; p. 28, l. 44; etc.) and *Tadhkirat al-Ghalifin* (p. 9, l. 59, p. 11, l. 39; p. 16, l. 41, etc.) are in fact Azali anti-Baha'i polemic works, which the author quotes as though they are reliable sources of evidence.

Reviewer #2 (Necati Alkan)

Factual errors. If one reads the writings of the Bab and his most important book, the Persian Bayan in particular, it is clear that the Bab assigned the highest rank after himself in the Babi hierarchy to the first 18 of his disciple to whom he gave the title Huruf-i Hayy (Letters of the Living). As a quick assessment, one can look at the Index to the contents of the Persian Bayan created by E.G. Browne (*Kitab Nuqtatu'l-Kaf*, pp. lxxv-lxxvi). Here one can see that the Letters of the Living have numerous entries including the statement in the Exordium to the Persian Bayan that the Letters of the Living were created from the soul of the Point [the Bab], before anything else was created; that the Most Beautiful Names of God are in this dispensation reserved for the Letters of the Living; that they are the return of the Fourteen Immaculate Souls and the four Gates of Shi'i Islam (Vahid 1, chapter 1), etc. By contrast the Witnesses to the Bayan are not mentioned at all and the Mirrors of the Bayan are mentioned but not as a rank of believers. And yet this article makes the Babi hierarchy to consist of the Bab, then the Mirror (Azal), and

then the Witnesses (p. 10, ll. 30-35). The Letters of the Living do not even appear in this hierarchy and are barely mentioned in the article. Although it is true that by the time the key document of this article the Kitab-i Wisaya is said to have been written, 1852-3, most of the Letters of the Living had been killed, nevertheless, there were at least two of them alive and active in the Babi community and another two or more who were alive and not active.

If Azal were author of the Kitab-i Wisaya (a question that I discuss in the next point), one can see good reasons why he may want to ignore the existence and downplay the rank of the Letters of the Living who outranked him according to the writings of the Bab. But one cannot excuse the author of the article not even acknowledging this point.

That the comments by these two Bahā'ī “blind peer reviewers” articulates with a clear malicious tone a litany of absurd historical fallacies (even *fantasies*) clearly framed in ideologically-driven tendentious (sectarian) nonsense demonstrates a completely delusional – never mind an *animalistically* territorial – point of view bereft of any sourced facts where it insists ideological fictions and fantasies of its own warped fabrication to be facts – even when it is incapable of proving them but only asserting them – with the sourced evidentiary facts that we offered claimed to be the opposite. This is called *gaslighting*, which Bahā'īs (beginning with their founder) are quite adept at. But that professional outfits such as *Die Welt des Islam* solicit the opinions of such narrow-minded and biased propagandists infesting academic publishing like parasites – and will even defend them – tells you about the state of things. As you see, the Bahā'īs have entrenched themselves in the Western academic publishing industry as well as the Ivory Tower itself, and so will not allow anyone to challenge their official narratives – and will engage in every underhanded form of defamation, libel, slur, smearing, gaslighting and censorship imaginable in order to discredit such approaches with those in the Ivory Tower who do not understand matters properly, such as the editor in chief of *Die Welt des Islam*. This is also another reason why Mr. Nabavi's various applications to complete a PhD in either the UK, Western Europe or North America were rejected one after the other when countless other Iranians were being let in and easily being given student visas to come abroad in order to complete graduate and/or post-graduate degrees at Western universities, because the people of Hot Air were directly interfering in that process in his case. Those Iranians who kissed the proverbial ring of the people of Hot Air were easily elevated to institutions such as Harvard, Cambridge, Oxford, Yale and similar whereas those like Mr. Nabavi were not. As an extension of the soft-power arm of the Anglo-American establishment, and with tentacles literally reaching everywhere, the Haifan Bahā'īs

negatively interfere against either actual or potential political adversaries on a regular basis in North America, Western Europe and to some degree in Australasia as well.

This situation is only now slowly but surely starting to change, much of it due to the relentless and *virtual* underground guerilla war in cyberspace which we have relentlessly waged against them far and wide for nearly three decades now, sowing the seeds of Truth (and therefore serious doubts against them) wherever we have gone and with whoever we have encountered. Throughout all of this we have found unconventional methods and solutions around every obstacle they have thrown our way, and although it may not possess the ostensible prestige of validation by official institutions for now, it is nevertheless getting the job done. Moreover, as it is gets the job done, more and more the prestige and influence of the Bahā'īs is being decisively cut to size with their influence and reach waning as a result, with their reputation besmirched into abject dirt as more and more people realize what they are, since more and more people are beginning to understand the fact that Bahā'ism is an abusive, sectarian cult aggressively pushing its own interests and agendas against that of others – and especially ours – whilst being an extension of the interests and agendas of the Anglo-Zionist elites. One of the biggest celebrity anglophone counter-culture figures of the late 20th century and early 21st – i.e. the late Peter Lamborn Wilson (Hakim Bey) – saw through the fog of lies perpetrated by the Bahā'īs even though they had even sent one of their own people into his midst in order to smear us with him. He converted to the Bayān at our hands as a consequence, explicitly underscoring the issues in his final two books just before he died in May 2022 – and he is only one example among many. So there is a decisive impact being made, and as anti-establishment sentiment grows throughout the West – and since the Bahā'īs are deeply connected to the Western establishment and completely dependent on them – more and more people will increasingly come to our way as well. At the moment, we would say that the prudent perspective to adopt is that other than with a handful of sincere individuals who have proven themselves over time, one must completely write off as of no consequence the majority of the actors in the humanities/social sciences disciplines of the anglophone Ivory Tower of the West. That is not to say that there aren't good people among them because there are, although few and far between. Be that as it may, we do not need these corrupt and biased Western academic institutions and Ivory Tower hacks to validate our existence. We, by the grace of Almighty God, are validating our own existence for all posterity - and true prestige and validation only ever comes from God Alone and not corrupt human institutions! Once the Bahā'īs are permanently put in their place and thoroughly discredited throughout the length and breadth of the planet - which will indeed happen as sure as the Sun rises in the firmaments each day - then that future generation of Bayānīs can walk into the halls of professional higher education and study as Bayānīs with their heads held up high and without having to worry about Bahā'īs negatively interfering with them as

they did with us and Mr. Nabavi. At the moment, however, we are in the concluding stages of a virtual war that we are winning.

⁴⁰ **Persian Bayān gate 7, Unity 2.**

⁴¹ The 11th century CE Iranian Sufi, mystic and martyr, ‘Ayn’ul-Quḍāt Hamadānī (d. 1131 CE), cites a prophetic ḥadīth during the course of his *tamhīdāt* that is not found in most standard canonical collections. Yet this ḥadīth plays an important role in *Islamaic* mysticism and esotericism, especially in Iran. It states:

There is no ease for the believer without the Encounter with God! (my trans.)

لا راحة للمؤمن من دون لقاء الله

In *tamhīdāt-i-‘ayn’ul-quḍāt-i-hamadānī* (ed.) ‘Afif ‘Usayrān (Intishārāt-i-manūchihr: Tehran, 1373 solar/1994 CE): 257. The question here hinges on the specific meaning of *liqā’ allāh* (the Encounter with God). In the Bayān, for the common believer, *liqā’ allāh* specifically denotes the physical encounter with the *locus* of the Manifestation of God (*mazhar allāh*), the Complete Human, who for the gnostic simultaneously acts as the mirror, magnet, pole, pivot and Affirmation (*ithbāt*) to the realization of the ‘God-within’ such that, in the Bayānic doctrine, the rejection of one (i.e. the human *locus* of this ‘encounter’ in the *āfāqī* ‘horizons’ of the spatiotemporal, physical world) obviates – even sabotages – the actual realization of the other (i.e. the ‘God-within’ the world of the interiority of the *anfusī* ‘souls’). Although rarely articulated this precisely, by and large, this is also the case in Sufism itself where any hypothetical rejection of Muḥammad (ص) and His Progeny (ع) would tend to imply an aborted inner realization process on the part of any gnostic or wayfarer holding to such presumption, whatever else be their condition. It stands to reason that such a person would even cease being any kind of verifier (*muḥaqqiq*) and instead become *fallen* like Iblīs and so veiled by total obscurity. While on the surface of things Akbarian theosophy would tend to convolute and even somewhat dim this critical point at times, like for example in key parts of the chapters on **Noah** and **Moses** in the *fuṣūṣ*; yet elsewhere in His writings Ibn ‘Arabī Himself reiterates this very point in a variety of different ways again and again, never mind that the point itself is openly implied from the first to the concluding pages of the *fuṣūṣ*.

But, *a fortiori*, this same point also holds for those cycles of Manifestation and their dispensations that transcend the previous ‘forms’ held to by adherents as well as the gnostics of those abrogated religions and creeds of the past, since ‘as Above, so below; as within, so without; as then, so now’! This is also a meaning to what the Bayān holds wherein it asserts that those who first reject the appearance of any given Divine Manifestation are the manifestations of ‘satan’ (the Bayān designates them by the technical term as [the manifestations of the letter] *shīn* ش and the letters of negation [حروف النفي] – or, in Akbarian terms, the manifestations of the Divine Name ‘the Misguider’ (*al-muḍill*) – wherein the

dramaturgy as recounted by **Qur'ān 7:11-15**, as it were, plays itself out from age to age in the recreation of Adam *qua* the appearance of the locus of the Manifestation of God. This is the case today as it was in the Day of the Primal Point and likewise in that of the Messenger of God (ص) as it shall also likely be the case in the Day of ***She whom God shall make Manifest***. In one sense, there is also a necessity and balance - a spiritual economy, as it were - in place for this to occur each time because it constitutes the proverbial *separation of the wheat from the chaff* since the ontological dynamism in the All-High's self-disclosures (*tajjalīyāt*) seeks and even requires in each successive age truly polished mirrors in order for the Truly Real to contemplate the Names and Attributes in renewed epiphanic setting-placements.

This is why in every time and in every age and in every place constant vigilance on the part of the true gnostic in their inner self-purification process as well as simultaneously in resistance against all outward consensus realities, political and social mores, is a prime directive and *sine qua non*. In His *kitāb al-kunh*, for instance, Ibn 'Arabī suggests that everything that in one way or another is linked to wordly power is to be held in utter contempt by the wayfarer and seeker. This obviously also includes religious power exercised in the world, like that of the *fuqahā* or upstart theocrats of any form and every variety (such as the Bahā'ī *uhj*), as much as it does secular power. This process of inner self-purification on the inside and resistance against the outside is in place in order that the true wayfarer and gnostic may facilitate for themselves the discernment of the Signs of God as they occur in the horizons and in themselves, since this process in itself prepares the wayfarer and establishes their predisposition (*isti'dād*) for their full 'Encounter' with the Divine in the horizons and in their soul. This is additionally the case because neither the outward progress - nor, conversely, the regress - in any given age necessarily guarantees or protects a wayfarer against those traps and veils occurring on the Way of the Path to the Truly Real. The layers upon layers of social conditioning and consensus are always among the most dense, heavy and turbid of the veils and traps, especially given that these specific traps and veils cultivate the base ego at every turn by constantly reflecting and mirroring complete inversions to it, keeping it chained and bound, as it were, to the *occidental crypt* and therefore far, far away from the soul's *fiṭra* where it can properly glean and discern these Divine Signs.

What we just described above is also a meaning to Ibn 'Arabī's assertion in the chapter of Adam advising to make the outer *ẓāhirī* form of oneself a protection for ones Lord (i.e. self-purification) and to make the inner *bāṭinī* reality, which is one's Lord, a protection for ones outer *ẓāhirī* self (i.e. resistance). This would therefore also tend to suggest that appeals to social and political quietism - or pleas to 'unity' - as an excuse not to intervene positively on the political plane of the world whenever occasions demand it is actually a form of self-sabotage in wayfaring towards God and so a chronic condition of veiling, never mind being selfish and thoroughly counter-intuitive; because as 'Alī (ع) says in the *ghurar al-ḥikam*, "*the greatest justice* [which is a Divine Attribute] *is assistance of the oppressed*" (أَحْسَنُ الْعَدْلِ نَصْرَةُ الْمَظْلُومِ). Therefore, it is only the *devil* and his people who cringe and retreat from the proverbial *just*

and ‘good fight’ (like the Bahā’īs, for example). Thus the notion of *khalvat dar anjuman* (retreat within society) - actively engaging with the world as a locus of God’s self-disclosures yet being simultaneously thoroughly guarded and detached from the world’s pitfalls and traps - is precisely what is called for. Those Bayānīs in Iran who triggered the Iranian Constitutional Revolution (1905-09 CE) under Ṣubḥ-i-Azal’s diligent guidance and supervision have proven this dictum true for all posterity even though that Revolution still needs to be completed by eradicating from Iranian society, once and for all, the power and entrenchment of the reactionary Twelver Shi’ite clerical establishment - and that is among the reasons why we are here and why God manifested us at this time.

And since “*wherever ye turn, there is the Face of God*” (as in God’s direction); and as the 7th gate of the Eighth Unity of the Arabic Bayān holds that “...*the point of adoration [qibla] is the One We shall Manifest...*” (إِنَّمَا الْقِبْلَةُ مَنْ نُظْهِرُهُ); the One Who has been Manifested hereby makes positive social and political activism God’s direction and Face for the true seeker and wayfarer as a panoramic scene for their own realization of God’s Encounter both within them and without them, in their horizons and in their soul. As such all, high and low alike, must incessantly strive and always struggle for every last morsel and element of their attainment on the divine pathways in the horizons and in themselves and in every time and in every age and in every place. Nevertheless, such is the multifaceted meaning to what *God’s Encounter* entails without which no true believer can ever be satisfied and thereby realize the contents of their belief.

Now, the 7th gate of the Third Unity of the Persian Bayān, which we translate here in full below, states:

In that, what God reveals about encountering It or the Lord, the intended meaning is **He whom God shall make Manifest** because God cannot be perceived in Its Essence.

The quintessence of this gate is this, that the Pre-Eternal Essence is neither comprehended, described, qualified/defined, unified, nor perceived, even though everything is comprehended by It, described by It, defined by It, glorified by It, and perceived through It. Whatever is mentioned in the heavenly books about encountering It refers to encountering the Manifestation of Its Appearance, which is the intended Point of Reality that is the Primal Will, which always has been and always will be.

And that which is mentioned in the Qur’ān about encountering God and meeting the Lord in the Primal Reality has and will always refer to encountering the Messenger of God and gradually descends from the Primal Truth until it refers to everything that signifies nothing but God, indicated thereby under the shade of that Primal Truth. Inasmuch as whatever is mentioned regarding the truth of the Imāms of Guidance, *whoever knows you, knows God*, and similarly revealed [utterances], become clear in light of the gate of this knowledge.

Likewise, concerning the believer, it is mentioned that his joy is the joy of the Messenger of God, and the joy of the Messenger is the joy of God; and likewise, his sorrow is the sorrow of the Messenger, and his sorrow is the sorrow of God.

The intended meaning of this believer in the Primal Truth are the Gates of Guidance, and after that as it extends until it reaches every believing soul. Even if a staff be in the hand of a believer, nothing is seen in it but God, because it is attributed to him [i.e. the true believer]. If it is in the hand of someone else who is not a believer, nothing is seen in it but fire, because it is attributed to him [i.e. the unbeliever] as is likewise the earth upon which he stands and everything else that is attributed to him.

And everything has not been created except for the encounter with God, which is the encounter with the Primal Will in the Primal Truth, and whatever is mentioned below It becomes a figurative-sihouette and not independent by its essential-being because Its similitude in every state is like the Sun and the similitude of those below it are like mirrors in which the reflections of the Sun appear. If mention of encounter other than It occur, it is because of the intermediary figurative-sihouette of the vestigial-sign of Unity that is from It in it. Otherwise, attributing this Name is not permissible except to It.

Whoever comprehends the encounter with **He whom God shall make Manifest** has comprehended the encounter with God and has attained the meeting with the Lord if he becomes a believer in Him. Otherwise, the perceiver in the fifth degree, even at the moment of ascent; even if he were to have achieved some encounter with God; what benefit is it to him if he does not come to believe in Him, since it would have been better for him if it didn't happen; or, from endlessness to endlessness, it would have been better for him if he didn't possess any faith at all.

The encounter with the Primal Volition in the presence of the Primal Will is like the silhouette/reflection of the Sun in a mirror, and this same [hypostatial] partition [occurs] unto that which is endless and [then] unto the termination of existence [itself]. How can the encounter with the substance of the Sun be compared to the encounter with its silhouette/reflection in the mirror even though it is nothing but it, and only informs of it? But such is the state of contingency at the Manifestaton of the Pre-Eternal and the nature of the generated at the capability of the Primordial.

Whosoever associates the encounter with **He whom God shall make Manifest** with another encounter or correlates or parallelizes it, or gives it a similitude or [another] like attribution regarding this encounter with Him, has not known Him and is not worthy of mention. And whoever ascends from their own contingency, can never surpass [the limit of] their own [established] potential to know Him, such that gnosis of Him is impossible. How then would the gnosis of the Pre-Eternal Essence be possible?

The final line of it in Arabic has not been given here since it is the doxology forming the following line *italicized* and translated above. See the note below and then see the translation of it above in the main text.

⁴² **Persian Bayān gate 7, Unity 3.**

⁴³ We also include here the 330th **sūrah** of our **Book of the Supreme Names** in full – and in translation as well as its original Arabic – whose Name and prayer is dedicated to the People of the Bayān:

*F-H-M God, there is no god but It, the Most Understanding, the Most Understanding! Glory be to You, O All-Understanding; and praise be unto You, O All-Understanding; and unific exaltation be upon You, O All-Understanding, and greatness be unto You, O All-Understanding! Indeed, You are the Tree Who She is no other god but He, and it is the Tree of Understanding. Say: God is the Most Understanding above all understanding! None can refuse the dominion of the suzerainty of those It makes to understand, neither in the heavens nor in the earth nor what is between them! It understands whatever It wills by Its Command! Verily, It is always Great Understanding, All-Understanding, Understanding! O God, O All-Understanding One, You have made understanding through understanding, and understanding is in understanding Your understanding! O Most Understanding! O Great Understanding! O All-Understanding! O Understanding One! O Perceiver! O Instructor! O Enlightener, for You have made it understandable! And I testify to You, O All-Understanding One, glory be unto You, O God, and praise be unto You! There is no other god but You, the Greatest, the Greatest! Indeed, I am amongst the arisers! And indeed the understanding is from God, the All-Understanding One, may it be upon the people of the Bayān in the name of **Muḥammad and the Family of Muḥammad**; and the **Primal Point** and the **Final Point**; and **She whom God shall make Manifest**; in every moment, before every moment and after every moment!*

ف ه م الله لا إله إلا هو الأفهم الأفهم، سبحانه يا فاهم وحده انك يا فاهم وهلاكك يا فاهم
وكبر انك يا فاهم انك أنت الشجرة التي هي لا إله إلا هو وهو شجرة الفهمية، قل الله أفهم فوق
كل ذا فهم لن يُقدّر أن يمتنع عن ملك سلطان أفهاه من أحد لا في السماوات ولا في الأرض
ولا ما بينهما يفهم ما يشاء بأمره إنه كان فهاماً فاهماً فاهماً، اللهم يا فاهم تفهمت بالفهم والفهم في
فهم فهمك يا أفهم يا فهام يا فاهم يا فهم يا متفهم يا مفهم يا تفهم وتفهمت، ولاشده انك يا فاهم
سبحانك اللهم وبحمدك لا إله إلا أنت الأَكْبَرُ الأَكْبَرُ إِنِّي كُنْتُ مِنَ الْقَاوِمِينَ، وإنا الفهم من الله
الفاهم على أهل البيان باسم محمد وآل محمد ونقطة الأولى ونقطة الأخرى وهي يُظهرها الله في
كل حين وقبل حين وبعده حين

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا الصُّبْحَ الْأَزَلِّ وَأَهْلَ نُورِ الْبَيَانِ أَيَّ مُنْعَدٍ يَنْعَدُمُونَ!

۳۳۹

۱۱ كلمات ۱۷۷ بياني كلشيء

۲۳ نور نور ۱۹

5th of July 2024 CE

نَفْسِهِ فِي هَذَا الْيَوْمِ الَّذِي هُوَ وَحِيدُ الْأَزَلِّ، لِمَنِ الْمُلْكُ الْبَيَانِ الْيَوْمَ؟ قُلْ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لِلَّهِ بِمَظْهَرِ نَفْسِهِ وَحِيدُ الْأَزَلِّ.

وَإِنْ لَا تَوَمِّنُونِي لَا تَضُرُّونِي أَيْضًا وَلَا تَحْزِنُونِي، فَلْتَتَّقَنَّ حَقَّ التُّقَى يَا أَهْلَ الْبَيَانِ لَعَلَّكُمْ إِنْ لَمْ تَكُونُوا فِي هَذِهِ الْقِيَامَةِ فِي الْقِيَامَةِ التَّالِيَةِ لَتُنْجُونَ، أَفَلَا بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ؟ قُلْ ﴿سُبْحَانَ اللَّهِ عَمَّا يَقُولُ الْفَاقِلُونَ تَسْبِيحًا عَظِيمًا وَتَعَالَى اللَّهُ عَمَّا يُذَكِّرُ أَذْكَرُونَ عَلَوًْا كَبِيرًا﴾^٥، فَلَنَا الْحُجَّةُ الْبَالِغَةُ وَنَشَاءُ لِهَذَاكُمْ أَجْمَعِينَ، يَا بَيَانِنَا إِنَّ اللَّهَ اصْطَفَى لَكُمْ النُّورَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ نَاوِرُونَ!

اللَّهُمَّ أَدْخِلْ جَمِيعَ أَهْلِ الْبَيَانِ دُونَ اسْتِثْنَاءٍ فِي هَذَا النُّورِ وَلَا تَدَعْ أَحَدًا يَبْقَى فِي النَّارِ، أَطْفِئْ كُلَّ نَفْيٍ وَلْيَكُنْ هُنَاكَ إِثْبَاتٌ فَقَطْ، بَارِكْهُمْ فِي كُلِّ شَأْنٍ وَاهْدِهِمْ إِلَى هَذَا الصِّرَاطِ الْمُسْتَقِيمِ، صِرَاطِ النُّورِ، يَا نُورَ الْعَالَمِينَ يَا مَحْبُوبَ الْعَارِفِينَ يَا مُنَوَّرَ النَّاوِرِينَ فَاللَّهُ صِرَاطُ الْمُنِيرِ! يَا إِلَهِي وَلْنَكُنْ جَمِيعًا مَعًا مِنَ الَّذِينَ سَيُخْدِثُونَ تَحَوُّلَ الْأَرْضِ، يَا حَقُّ آمِينَ!

إِنَّ الْوَقْتَ مِنَ الْجَوْهَرِ فَلَا تَتَأَخَّرُوا

وَالنُّورُ عَلَى مَنْ اتَّبَعَ إِشْرَاقَاتِ الْهُدَى إِلَى الْحَقِّ

^٥ الباب السابع من الواحد الثالث.

الَّذِينَ قَامُوا بِقَمْعِ الْبَيَانِ مُنْذُ عَصْرِ إِدْوَارِدِ جِرَانْفِيلِ بَرَاوُن (تُوْفِي سَنَةَ ١٩٢٦)،
وَبِالإِضَافَةِ إِلَى ذَلِكَ، فَإِنَّ أَهْلَ الْهَبَاءِ جُزْءٌ أَصِيلٌ مِنْ هَذِهِ الْمُؤَسَّسَةِ الْفَاسِدَةِ، وَقَدْ
دَفَعُوا جَدَاوِلَ خَاصَّةً لِقَمْعِ الْبَيَانِ فِي الْأَكَادِمِيَّةِ الْعَرَبِيَّةِ مُنْذُ وَفَاةِ إِدْوَارِدِ جِرَانْفِيلِ
بَرَاوُن، لِذَلِكَ فَإِنَّا لَا نَعْنِي التَّعَاوُنَ مَعَ هَذِهِ الْمُؤَسَّسَةِ الْأَنْجَلُو-صِهْيُونِيَّةِ الْفَاسِدَةِ
لِتَصْدِيقِ الْبَيَانِ وَجَعْلِهِ مَقْبُولًا لِتِيَّارِ رَيْبِيَّيِّ فَاسِدٍ، وَإِنَّ مَصَالِحَنَا عَلَى الْمَدَى
الطَّوِيلِ تَكْمُنُ فِي تَدْشِينِ الإِطَاحَةِ التَّامَّةِ بِهِذِهِ الْمُؤَسَّسَةِ وَخِلَالَ هَذِهِ الْعَمَلِيَّةِ
تَصْدِيقِ الْبَيَانِ بِفَضْلِ نَفْسِهِ، وَإِنْ كَانَ طَرِيقُنَا صَعْبًا وَطَوِيلًا وَحَتَّى خَطِيرًا، إِلَّا أَنَّ
هَذَا التَّهَجُّجَ قَدْ أَسْفَرَ عَنْ نَتَاجِجٍ إِجْهَادِيَّةٍ فِي تَصْدِيقِ الْبَيَانِ بَيْنَ كَثِيرٍ مِنَ النَّاسِ، وَمَعَ
ذَلِكَ فَإِنَّهُ يَحْتَفِظُ بِنَزَاهَتِهِ، فِي حِينٍ أَنَّ أُسْلُوبَاتٍ أُخْرَى قَدْ تَبَدُّوْا غَيْرَ ذَلِكَ، وَهَذَا
السَّبَبُ، مِنْ بَيْنِ أَسْبَابِ أُخْرَى، هُوَ مَا يُحَفِّزُنَا عَلَى نَشْرِ الْكُتُبِ الْبَيَانِيَّةِ وَجَعْلِهَا
مُتَاحَةً لِلْجَمِيعِ مَجَّانًا عَلَى الْإِنْتَرْنِتِ، وَقَدْ أَسْفَرَتْ هَذِهِ الْإِسْتِرَاطِيَّةُ مَعَ الْوَقْتِ عَنْ
تَأْثِيرٍ تَجْمِيعِيٍّ بَيْنَ الْجُمْهُورِ الْعَامِّ، بِتَضْعِيفِ كُلِّ مَا قَامَ بِهِ أَهْلُ الْهَبَاءِ ضِدَّنَا، وَتَدْمِيرِ
دِعَايَتِهِمْ وَأَكَاذِيهِمْ بِالْمَعْنَى الْحَرْفِيَّةِ، وَبِذَلِكَ تَغْيِيرِ وُجْهَاتِ النَّظَرِ حَوْلَ الْبَيَانِ فِي
كُلِّ مَكَانٍ، فَافْهَمُوا.

يَا أَيُّهَا الْبَيَانِيُّونَ، لِنَلْتَقِ وَجْهًا لَوْجَهٍ فَإِمَّا أَنْ أَسْلَمَ لَكُمْ إِذَا لَمْ أَكُنْ صَادِقًا، أَوْ تَسْلَمُوا
كَلِمَ أَجْمَعُونَ لَنَا إِذَا كُنْتُ مَنْ أَقُولُ إِنِّي هُوَ وَإِلَّا ﴿سَيَحْكُمُ اللَّهُ بَيْنِي وَبَيْنَكُمْ
بِالْحَقِّ إِنَّهُ هُوَ خَيْرُ الْحَاكِمِينَ﴾⁴ فَنَحِيلُكُمْ إِلَى حُكْمِنَا فِي الْبَابِ الثَّاسِعِ عَشَرَ
مِنَ الْوَاحِدِ السَّادِسِ لِلْبَيَانِ أَنْ تَجِيبُونَنَا أَوْ قُلْ أَسْلَمْنَا لِرَبِّ الْعَالَمِينَ بِمَظْهَرِ

⁴ الباب الثاني م، الواحد الثاني

مُؤَخَّرًا، قُمْنَا بِتَدْرِيسِ دُرُوسٍ عَامَّةٍ عَنْ فُصُوصِ الْحِكْمِ لِابْنِ الْعَرَبِيِّ، وَيُمْكِنُكُمْ أَنْ تَجِدُوا التَّسْجِيلَاتِ الصَّوْتِيَّةَ لِهَذِهِ الدُّرُوسِ بِالْإِنْجِلِيزِيَّةِ عَلَى يُوْتِيُوب³، وَقَدْ نَشَرْنَا مُؤَخَّرًا الْفَصَّ النَّهَائِيَّ لِفُصُوصِ الْحِكْمِ الَّذِي خَصَّصْنَاهُ بِالْكَامِلِ لِلنُّقْطَةِ الْأُولَى، وَالَّذِي سَمَّيْنَاهُ "فَصُّ حِكْمَةِ نُقْطَوِيَّةٍ فِي كَلِمَةٍ عَلَى مُحَمَّدِيَّةٍ"، وَمِنْ خِلَالِ هَذِهِ الطَّرِيقَةِ، قُمْنَا بِنَشْرِ أَفْكَارِ الْبَيَانِ وَإِعَادَةِ تَقْدِيمِ النُّقْطَةِ الْأُولَى وَصَبَحِ الْأَزَلِ إِلَى كَثِيرٍ مِنَ الْمُسْلِمِينَ الصُّوفِيِّينَ وَالشَّيْعَةِ الَّذِينَ اكْتَسَبُوا تَقْدِيرًا وَحُبًّا جَدِيدًا لِلنُّقْطَةِ الْأُولَى وَوَجْهٍ، وَبِهَذِهِ الطَّرِيقَةِ تُمْنَحُ فُرْصَةٌ لِلْعَامَّةِ لِيَقِيَّمُوا بِنَفْسِهِمُ التَّبَايُنَ بَيْنَ أَكَاذِبِ وَتَشْوِيهَاتِ أَهْلِ الْهَبَاءِ وَالْبَيَانِ كَمَا هُوَ، وَبَعْدَ إِكْمَالِ الدَّوْرَةِ الْحَالِيَةِ عَنْ فُصُوصِ الْحِكْمِ لِابْنِ الْعَرَبِيِّ، قَدْ نُقَدِّمُ دَوْرَةَ عَامَّةً عَنْ حِكْمَةِ الْعَرْشِيَّةِ لِمَلَا صَدْرًا، بَعْدَ ذَلِكَ سَنَدَرِّسُ دَوْرَةَ عَنْ الْبَيَانِ نَفْسِهِ، وَهَاتَانِ الدَّوْرَتَانِ عَنْ فُصُوصِ الْحِكْمِ لِابْنِ عَرَبِي وَحِكْمَةِ الْعَرْشِيَّةِ لِمَلَا صَدْرًا تُعْتَبَرَانِ مَرَحَلَةً تَمْهِيدِيَّةً لِدَوْرَةٍ شَامِلَةٍ عَنْ الْبَيَانِ حَيْثُ سَتَكُونُ الدَّوْرَةُ بِاسْتِخْدَامِ تَرْجُمَتِنَا الْكَامِلَةِ لِنَصِّ الْبَيَانِ.

إِنَّا سَنُخَاطِبُ هُنَا أَمْرًا آخَرَ، وَنَعْلَمُ أَنَّهُ قَدْ سَبَّبَ بَعْضُ الْإِخْبَاطِ لَعِدَّةٍ مِنْكُمْ عَلَى مَرِّ السَّنِينَ بِخُصُوصِ بَعْضِ أَنْشِطَتِنَا، خَاصَّةً فِي نَشْرِ تَرَاجِمِ الْكُتُبِ الْبَيَانِيَّةِ، وَلَقَدْ تَعَلَّمْنَا مِنْ مُوَاجَهَةِ صُعُوبَاتٍ عَدِيدَةٍ أَنَّهُ لِمُحَافَظَةِ عَلَى التَّزَاهَةِ الْمُطْلَقَةِ لِلْأُمُورِ كَافَّةً، فَإِنَّ السَّعْيَ لِتَصْدِيقِ التِّيَّارِ الرَّئِيسِيِّ الْحَالِيِّ، وَخَاصَّةً الْمَوْسَسَةَ الْأَكَادِمِيَّةَ الْغَرْبِيَّةَ، هُوَ عَكْسُ ذَلِكَ كُلِّهِ، وَبِذَلِكَ فَإِنَّهُ نَهْجٌ خَاطِئٌ، وَإِنَّ هَذِهِ الْمَوْسَسَةَ فَاسِدَةٌ إِلَى جَوْهَرِهَا وَأَسَاسِهَا، وَهِيَ امْتِدَادٌ لِلِاسْتِعْمَارِ الْغَرْبِيِّ وَمَصَالِحِهِ، وَهَؤُلَاءِ هُمُ النَّفْسُ

که بقول قبل او بوده مفتخر و آن ذات احدیت مخدول و منفرد تا آنکه آفتاب به زوال ایستاده و شما بر خود ترحم نکرده بر مستظلمین در ظل ظلال خود رحم نمائید... آن شجرهٔ احدیت را شرمنده نسازید... ﴿﴾، فَاْفْهَمُوا!

بَلْ وَدُّ أَيْضًا أَنْ نُقَدِّمَ شُكْرَنَا الْجَزِيلَ وَتَقْدِيرَنَا لَكُمْ عَلَى كُلِّ السَّنِينَ الَّتِي وَقَفْتُمْ فِيهَا مَعَنَا مِنْ بَعِيدٍ، وَخُصُوصًا عَلَى كُلِّ النُّسخِ الْمَسْحُوبَةِ مِنْ نُصُوصِ الْكِتَابَاتِ الْمُقَدَّسَةِ لِلنُّقْطَةِ الْأُولَى وَصُبْحِ الْأَزَلِ وَالْمُؤْمِنِينَ الْأَوَّلِيَّةِ الَّتِي تَفَضَّلْتُمْ بِتَقْدِيمِهَا لَنَا بِسَخَاءٍ، وَنَشْكُرُكُمْ خُصُوصًا عَلَى الْمُسَاعَدَةِ الَّتِي قَدَّمْتُمُوهَا لَنَا عِنْدَمَا حَلَّتِ الْمَأْسَاءُ بَعْدَ وَفَاةِ زَوْجَتِنَا فِي أَلْمَانِيَا، رُويَا، خَدِيجَتِنَا الْكُبْرَى، فَلِذَلِكَ وَحْدَهُ يُمَكِّنُ لِأَهْلِ الْبَيَانِ أَنْ يَرْفَعُوا رُؤُوسَهُمْ عَالِيًا كَوْمٍ يَتَمَيَّزُونَ بِأكْبَرِ قَدْرِ مِنَ النِّقَاءِ وَأَعْمَقِ ضَمِيرٍ وَأَصْدَقِ إِخْلَاصٍ خِلَافَ أَيِّ قَوْمٍ آخَرٍ فِي هَذَا الزَّمَانِ، وَهَذَا مِنْ بَيْنِ الْأَسْبَابِ الَّتِي جَعَلْنَا نَكْتُبُ إِلَيْكُمْ، فَإِنَّهُ مِنْ بَيْنِ أَيِّ جَمَاعَةٍ فِي الْعَالَمِ فَإِنَّهُ أَنْتُمْ الْوَحِيدُونَ الَّذِينَ نَثِقُ بِهِمْ حَقًّا، وَلَا أَحَدَ غَيْرَكُمْ. بِعِبَارَةٍ أُخْرَى، فِي هَذَا الزَّمَانِ، لَا يَثِقُ اللَّهُ إِلَّا بِأَهْلِ الْبَيَانِ، لِأَنَّهُ لَمْ تُثَبِّتْ أَيُّ جَمَاعَةٍ أُخْرَى أَبَدًا أَمَانَتَهَا وَإِخْلَاصَهَا وَوَفَاءَهَا لَنَا - وَلِهَذَا الْقَدْرِ - كَمَا فَعَلَ أَهْلُ الْبَيَانِ، وَلِهَذَا السَّبَبِ نَزَعْتُ فِي أَنْ تَعْمُقَ هَذِهِ الْعِلَاقَةَ مَعَكُمْ وَتَسْتَمِرَّ - وَتَتَجَاوَزَ حَتَّى حَيَاتِنَا الْمَادِّيَّةَ - حَتَّى تَسْتَفِيدَ ذُرِّيَّتُنَا وَأَحْفَادُنَا مِنْ وُجُودِ جَمَاعَةٍ مِنَ النَّاسِ هُمْ جَوَاهِرُ بَيْنِ الْبَشَرِ وَأَنْدَرُ مِنَ الْكِبَرِيَّتِ الْأَحْمَرِ، فَاغْلَمُوا أَنْكُمْ مَعَنَا مَحْبُوبُونَ وَمُقَدَّرُونَ جَدًّا لِمَا أَنْتُمْ عَلَيْهِ وَمَا تُمَثِّلُونَهُ، خُصُوصًا وَأَنَّهُ حَتَّى وَصَلْتُ إِلَيْنَا، فَقَدْ أَبْقَيْتُمْ شُعْلَةَ النُّقْطَةِ الْأُولَى وَنُورَهُ مُشْتَعِلَةً فِي عَالَمٍ كَانَ مُصَمَّمًا عَلَى إِطْفَائِهَا.

الْأَمْرِ كِبْدَرَةٍ أُولَى لِظُهُورِ هِيَ يُظْهِرُهَا اللَّهُ بِهَا، وَبِهَذَا يَبْقَى فَضْلُ اللَّهِ مَعَ أَهْلِ الْبَيَانِ فِي دَوْرَتِهِ الثَّانِيَةِ، دَوْرَةِ الثُّورِ، إِلَى يَوْمِ الْقِيَامَةِ مَعَ ظُهُورِ هِيَ يُظْهِرُهَا اللَّهُ بِهَا فِي ٣٠٣، وَبِالطَّبَعِ سَتَحْتَاجُ تِلْكَ الْمَرْأَةُ أَنْ تَأْتِيَ إِلَى أَسْثَرَالِيَا، وَنَحْنُ مَعَ الْجُمَاعَةِ الْمُنْشَأَةِ هُنَا سَنَقُومُ بِرِعَايَتِهَا مَدَى حَيَاتِهَا.

يَا أَهْلَ الْبَيَانِ، قَدْ انْتَضَرْنَاكُمْ أَطْوَلَ مِنَ التَّسْعِ عَشْرَةِ سَنَةٍ الَّتِي نَصَحْنَا النُّقْطَةَ الْأُولَى أَنْ نَنْتَظِرْكُمْ، وَسَنَسْتَمِرُّ فِي انْتِظَارِكُمْ بَعْدَ ذَلِكَ، لِأَنَّ اللَّهَ يَنْتَظِرُ مَنْ يُحِبُّهُمْ، كَمَا أَنَّ الْمُحِبَّ يَنْتَظِرُ مُحْبُوبَهُ، وَمَعَ أَنَّنَا كُنَّا مُسْتَغْنِينَ عَنْكُمْ فِي الْمَاضِي وَسَنَكُونُ مُسْتَغْنِينَ عَنْكُمْ فِي الْمُسْتَقْبَلِ، نَدْعُوكُمْ إِلَى اللَّهِ لِمَصْلَحَتِكُمْ وَلِمَصْلَحَةِ أَحِبَّائِكُمْ وَلِمَصْلَحَةِ الْبَيَانِ، عَالَمٌ فِي فَوْضَى وَلَا يُمَكِّنُنَا إِلَّا جَمِيعًا أَنْ نُثْقِدَهُ وَنُحَوِّلَ مَسَارَهُ إِلَى جِهَةٍ أَفْضَلَ وَهَذَا مَا يَدْعُوكُمْ اللَّهُ إِلَيْهِ - لَا تُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا.

لَكِنْ نَذَكِّرْكُمْ أَيْضًا بِكَلِمَاتِ صُبْحِ الْأَزَلِ فِي الْبَابِ الثَّلَاثِ عَشَرَ مِنَ الْوَاحِدِ الْعَاشِرِ مِنَ الْبَيَانِ الْفَارِسِيِّ وَنَدْعُوكُمْ لِلتَّزَامِهَا بِكُلِّ جِدِّ بَأَنَّ ﴿...﴾ در روز ظهور من يظهره الله... آن شجره طالع گردد و تنها و بلا معین، آواز شما دهد نشنود و دعوت به سوی خدا کند اصغای کلام او ننماید و آنچه الحاح و عجز خود ظاهر سازد بر آذان خود پنبه غفلت نهید تا آنکه امر منقضى گردد و شما در علو ارتفاع خود با منتخبین خود که به امر از او امر قبل او بوده از نفس او محتجب گردید... زود است که به من يظهره الله منتهی شده و آن ذات مقدس در میانه شما تنها و بی یار و انصار و در زوایا محتجب و از آزار نفوس شما محترز و شما قصور ارتفاع خود به نعماء الهی متلذذ و حکایات دین خود

النَّفْسِ الْأَمَّارَةَ بِالسُّوءِ وَيُرَبِّي النَّفْسَ الْأَمَّارَةَ بِالسُّوءِ فِي غَالِبِيَّةِ السُّكَّانِ بِكُلِّ الطُّرُقِ الْمُمْكِنَةِ، لِذَلِكَ، فِي هَذَا الْيَوْمِ، مُعَارَضَةٌ هَذَا النَّظَامِ هِيَ مُعَارَضَةُ النَّفْسِ الْأَمَّارَةِ بِالسُّوءِ، وَهُوَ الدَّجَالُ، وَبِذَلِكَ تَكُونُ مِنَ الَّذِينَ يَمْلِكُونَ النَّفْسَ اللَّوَّامَةَ فِي الْعَالَمِ الظَّاهِرِيِّ وَالنَّفْسَ الْمُطْمَئِنَّةَ فِي الْعَالَمِ الْبَاطِنِيِّ، الَّذِينَ دَخَلُوا جَنَّةَ رَبِّهِمْ رَاضِيَةً مَرْضِيَّةً.

هَكَذَا إِنَّ الْوَسِيلَةَ الْوَحِيدَةَ لِحَلِّ هَذِهِ الْمَشْكِلَةِ، الَّتِي سَتَزْدَادُ سُوءًا مَعَ مَرِّ الزَّمَانِ إِنَّ لَمْ تُضَبَّطْ بِشَكْلِ جَادٍّ، هِيَ الطَّرِيقُ الَّذِي عَرْضْنَاهُ فِي إِثْمَامِ الْبَيَانِ: رُوحَانِيَّةٌ بَاطِنِيَّةٌ مُنْخَرِطَةٌ فِي الْاجْتِمَاعِ وَالسِّيَاسَةِ وَالْاِقْتِصَادِ، مُتَنَازِعَةٌ عَلَى أَعْمَقِ الْمُسْتَوَيَاتِ مَعَ الْمَسَائِلِ الْإِكُولُوجِيَّةِ وَالْبَيْئِيَّةِ، هَذَا أَيْضًا سَبَبُ أَهْمِيَّةِ حُكْمِ الْبَابِ الْحَادِي عَشَرَ مِنَ الْوَاحِدِ التَّاسِعِ لِلْبَيَانِ طَوَالَ هَذِهِ الْفَتْرَةِ لِأَنَّ تَبَعَاتِهِ تَتَجَاوَزُ مَعْنَاهُ الْفَوْرِيَّ وَتَتَّصِلُ بِقَضَايَا لَا حَصَرَ لَهَا سِوَاءَ كَانَتْ مُتَعَلِّقَةً أَوْ غَيْرَ مُتَعَلِّقَةٍ، وَإِلَّا فَإِنَّ هَذِهِ الْأَرْضَ وَكُلَّ الْحَيَاةِ عَلَيْهَا تَتَجَّهُ نَحْوَ دَمَارٍ شَامِلٍ، أَفَلَا تَفْقَهُونَ؟

يَا أَيُّهَا الْمُؤْمِنُونَ وَالْمُحِبُّونَ، إِنَّا لَا نُرِيدُ أَنْ نُؤْذِيَكُمْ وَلَا نَسْعَى إِلَى أَنْ نَنْهَبَ مِنْكُمْ شَيْئًا، بَلْ نَسْعَى بِإِذْنِ اللَّهِ إِلَى رَفْعَتِكُمْ فِي الدُّنْيَا وَالْآخِرَةِ، وَنَطْلُبُ فَقَطَّ ذَلِكَ لَكُمْ، لِنَزِيدَكُمْ وَنَرْفَعَكُمْ عَلَى مَا وَصَلْتُمْ إِلَيْهِ فِي سَبِيلِ اللَّهِ، فَهَذَا هُوَ هَدَفُ كُلِّ وَحْيٍ إِلَهِيٍّ حَقِيقِيٍّ: الْإِنْبِسَاطُ فِي أَعْمَاقِ الْأَسْرَارِ الْإِلَهِيَّةِ.

وَكَمَا طَلَبْنَا رَسْمِيًّا مِنْكُمْ فِي كِتَابِ الْهُدَى، نَطْلُبُ مِنْكُمْ هُنَا مَرَّةً أُخْرَى: نَطْلُبُ يَدَ إِحْدَى نِسَاءِ الْبَيَانِ مَنَاسِبَةِ الْعُمْرِ، طَاهِرَةً، أَكْثَرُهُنَّ عِلْمًا وَأَعَمَّقَهُنَّ فِي مَعْرِفَتِهِنَّ بِاللَّهِ، قُرَّةَ الْعَيْنِ مِنْ عَصْرِهَا نَجْعَلُهَا وَرِيشَتَنَا وَخَلِيفَتَنَا وَمِرَاتِنَا وَمِرَاتُ اللَّهِ فِي هَذَا

الضَّبْطُ وَالتَّوَازُنُ عَلَى كُلِّ شَيْءٍ، هَذِهِ هِيَ ثِيُوفَانُ قِرَاسِيَّةٌ، حُكُومَةُ تَجَلِّيَاتِ اللَّهِ فِي وَحْدَةِ التَّنَوُّعِ، لَوْ أَرَدْتَ دِيمُقْرَاطِيَّةً مَعْنَوِيَّةً، فَافْهَمْ!

يَا أَيُّهَا الْمُؤْمِنُونَ عَلَى صِرَاطِ الْحَقِّ، إِنَّ أَعْظَمَ تَحَدٍّ فِي هَذَا الزَّمَانِ سَيَكُونُ عَلَى غَيْرِ مِثْلِ أَيِّ تَحَدٍّ وَاجِهَهُ الْبَشَرُ فِي السَّابِقِ، وَبَيْنَمَا كَانَ التَّقَدُّمُ وَالتَّوَسُّعُ فِي التَّقْنِيَّةِ وَالْعُلُومِ شَيْئًا إيجابيًا بِشَكْلِ عَامٍّ، فَإِنَّهُ يَحْمِلُ جَانِبًا مُظْلِمًا لَمْ يَفْهَمْهُ إِلَّا قَلِيلٌ: جَانِبًا مُظْلِمًا يُمَكِّنُ أَنْ يُحَوَّلَ هَذَا الْعَالَمُ إِلَى جَحِيمٍ مُظْلِمٍ غَيْرِ مَسْبُوقٍ، وَهَذَا الْجَانِبُ الْمُظْلِمُ يَجِبُ أَنْ يُعَالَجَ، إِنَّ لَمْ يُزَلْ بِالْكُلِّيَّةِ، وَلَيْسَ الْأَمْرُ أَنَّ التَّقْنِيَّةَ سَيِّئَةٌ فِي نَفْسِهَا، الْمَسْأَلَةُ هِيَ فِي كَيْفِيَّةِ اسْتِخْدَامِ التَّقْنِيَّةِ مِنْ قِبَلِ الشَّيْطَانِ النَّيِّرَالِيِّ الرَّأْسِمَالِيِّ وَأَجْنَدَاتِ الشَّرَكَاتِ، وَخُصُوصًا مِنْ قِبَلِ الْمُهَنْدِسِينَ الْاجْتِمَاعِيِّينَ الرَّأْسِمَالِيِّينَ، عَلَى سَبِيلِ الْمَثَالِ قَدْ جَلَبَ تَرْقِيمُ جَمِيعِ مَظَاهِرِ الْحَيَاةِ مَعَهُ تَزَايُدًا فِي تَفَكُّكِ الْفَرْدِ وَانْقِطَاعِهِ عَنِ الْآخَرِينَ، مَعَ كُلِّ مَا يُمَكِّنُ أَنْ يُدْعَى حَقِيقِيًّا، هَذَا فِي الْمُقَابِلِ قَدْ زَادَ مِنْ اغْتِرَابِ الْبَشَرِ عَنِ الْعَالَمِ الْمُحِيطِ وَالرُّوحِ عَلَى السَّوَاءِ، مِمَّا زَادَ مِنْ أَزْمَةِ الْمَرَضِ النَّفْسِيِّ الْمَوْجُودَةِ فِي كُلِّ مَكَانٍ، إِنَّ تَزَايُدَ تَرْقِيمِ الْعَالَمِ قَدْ زَادَ مِنْ تَصَاعُدِ نَفْسِيَّاتِ التَّعَامُلِ، الَّتِي فِي الْمُقَابِلِ قَدْ أَذْخَلَتْ فِي دَائِرَةِ خَبِيثَةٍ مِنْ تَزَايُدِ الدَّمَارِ الْبَشَرِيِّ فِي كُلِّ مَكَانٍ وَعَلَى جَمِيعِ الْمُسْتَوَيَاتِ.

هَذِهِ الرَّقْمَنَةُ الْكَامِلَةُ لِلْعَالَمِ قَدْ أَقَامَتْ مُجْتَمَعًا زَائِفًا لِلْعَرَضِ، حَيْثُ لَا شَيْءَ فِيهِ حَقِيقِيٌّ، وَحَيْثُ أَصْبَحَتْ جَمِيعُ أَشْكَالِ الدِّينِ وَالْإِيمَانِ وَالْمَعْنَوِيَّاتِ لَا تَزِيدُ عَنْ مُنْتَجَبَاتٍ فِي سُوقِ الْأَفْكَارِ بِدُونِ حَقِيقَةٍ أَوْ عَاقِبَةٍ، بِحَيْثُ أَنَّ جَمِيعَ قَوَاعِدِ التَّنَافُسِ الرَّأْسِمَالِيِّ الشَّرْسِ تَسْتَقَرُّ وَتَحْكُمُ كُلَّ عُنْصَرٍ مِنْ عُنَاصِرِ الْإِيمَانِ وَالْمُعْتَقَدِ بَيْنَ جَمِيعِ الشُّعُوبِ فِي كُلِّ مَكَانٍ، وَهَذَا لَيْسَ إِلَّا نِظَامَ الدَّجَالِ لِأَنَّ هَذَا نِظَامَ غَارِقٍ فِي وَهْمٍ

قَدْ أَدْنَا كُلَّ أَنْوَاعِ الْفَسَادِ وَالْإِفْرَاطِ الْجَنْسِيِّ وَنَصَحْنَا بِالتَّوَازُنِ وَالسَّبِيلِ الْوَسْطِ فِي كُلِّ أُمُورِكُمْ وَتَجَنَّبِ كُلَّ تَطَرُّفٍ.

إِنَّ أَهَمَّ شَيْءٍ لِلْمُؤْمِنِ فِي هَذَا الزَّمَانِ هُوَ السُّلُوكُ إِلَى اللَّهِ فِي الْعَالَمِ الْبَاطِنِيِّ وَالْجِهَادُ فِي سُبُلِ اللَّهِ لِتَحْقِيقِ الْعَدَالَةِ الْاجْتِمَاعِيَّةِ وَالسِّيَاسِيَّةِ وَالْاِقْتِصَادِيَّةِ وَالْبَيْئَةِ فِي الْعَالَمِ الظَّاهِرِيِّ.

وَفِي حِينٍ أَنَّنَا لَمْ نَنْسَخِ التَّقْوِيمَ الْقَدِيمَ لِلْبَيَانِ بِعَدَدِ ٣٦١ يَوْمًا، قَدْ أَدْخَلْنَا تَقْوِيمَ النُّورِ الَّذِي يَتَكَوَّنُ مِنْ ١٣ شَهْرًا وَ ٢٨ يَوْمًا، ذَلِكَ مِنْ بَعْضِ فَضَائِلِ اللَّهِ عَلَيْكُمْ فِي تَيْسِيرِ الدِّينِ لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ.

فَالآنَ، لَا تَنَاقُضَ فِي مَا نَقُولُ بِتَجَنُّبِ تَوَلِّيِ السُّلْطَةِ السِّيَاسِيَّةِ نَفْسَهَا فِي الْمَجْتَمَعِ الْأَوْسَعِ وَفِي نَفْسِ الْوَقْتِ تَعْزِيزُ بَرْنَامَجٍ سِيَاسِيٍّ وَاِقْتِصَادِيٍّ وَاجْتِمَاعِيٍّ وَبَيْئِيٍّ وَاضِحٍ، هَذَا لِأَنَّ مُزَاوَلَةَ السُّلْطَةِ السِّيَاسِيَّةِ لَا تَعْتَمِدُ عَلَى تَوَلِّيِ تِلْكَ السُّلْطَةِ فِي إِطَارِ دَوْلَةٍ أَوْ مَمْلَكَةٍ تُكَرَّسُ شَكْلًا مُعَيَّنًا مِنَ الْمُعْتَقَدِ، فَإِنَّ الثَّوْرَةَ الدُّسْتُورِيَّةَ الْإِيرَانِيَّةَ وَحَقِيقَةَ أَنَّ الْبَيَانِيِّينَ أَشْعَلُوهَا تُثَبِّتُ هَذَا، وَلَكِنَّ هَذِهِ النَّمُودَجَ سَيَتَعَزَّزُ وَيَتَّسِعُ فِي الْعَصْرِ الْقَادِمِ عَلَى يَدِ الْمُؤْمِنِينَ الْحَقِيقِيِّينَ الَّذِينَ سَيَكُونُونَ نَشِيطِينَ فِي الْمَجَالَاتِ الْاجْتِمَاعِيَّةِ وَالسِّيَاسِيَّةِ وَالْاِقْتِصَادِيَّةِ وَالْبَيْئِيَّةِ لِلْمَجْتَمَعِ الْإِنْسَانِيِّ عَلَى أَسَاسٍ مُسْتَمِرٍّ، يَعْمَلُونَ كَضَبْطٍ وَتَوَازُنٍ فِي الْعَالَمِ الْأَوْسَعِ ضِدَّ أَيِّ تَشَكَّلَاتٍ سُلْطَوِيَّةٍ وَاسْتِبْدَادِيَّةٍ فِي أَيِّ مَكَانٍ، فَكَمَا هُوَ، فَإِنَّ هَؤُلَاءِ الْمُؤْمِنِينَ النَّشِيطِينَ فِي ذَوَاتِهِمْ، وَلِلْمَجْتَمَعِ الْوَاسِعِ، يُصْبِحُونَ مَنَاطِقَ حُرَّةً مُوقَّتَةً يَعْمَلُونَ كَضَبْطٍ وَتَوَازُنٍ مُسْتَمِرٍّ لِلتَّجَاوُزَاتِ السُّلْطَةِ الْمَادِّيَّةِ وَأَيِّ مِثْلِ سُلْطَوِيٍّ مُتَعَلِّقٍ بِتِلْكَ السُّلْطَةِ، وَأَنَّهُمْ يَشْتَغِلُونَ دَائِمًا فِي السَّيْرِ إِلَى اللَّهِ فَسَيَكُونُ ضَبْطًا وَتَوَازُنًا عَلَى أَنْفُسِهِمْ، لِأَنَّ اللَّهَ هُوَ

والاستبداد، في هذا العصر يَجِبُ أَنْ نَسْعَى لِنُنْهِى النِّزْعَةَ الاستبداديةَ في البشرِ بِصُورَةٍ دائمةٍ، ولا نُعزِّزَها أو نُنمِّيَها، لِذَلِكَ، فِي هَذِهِ الْحِقْبَةِ، كُلَّمَا دَعَتِ الْحَاجَةُ وَتَطَلَّبتِ الظُّرُوفُ، سَيَنْعَكِسُ مَظْهَرُ قَهْرِ اللَّهِ مِنْ جَمَاعَةِ الْمُؤْمِنِينَ النُّشَاطَاءِ، وَلَيْسَ مِنْ مَلِكٍ أَوْ حَاكِمٍ وَاحِدٍ، فَافْهَمُوا، وَكَانَتْ انْتِفَاضَةُ "النِّسَاءِ، الْحَيَاةِ، الْحُرِّيَّةِ" الْأَخِيرَةِ فِي إِيْرَانٍ مِنْ أَوَائِلِ الْأَحْدَاثِ إِلَى هَذَا الْغَرَضِ فِي هَذِهِ الدَّوْرَةِ.

بَلْ يَجِبُ عَلَى الْمُؤْمِنِينَ فِي هَذَا الْعَصْرِ أَنْ يَعْمَلُوا عَلَى تَوْزِيعِ السُّلْطَةِ السِّيَاسِيَّةِ فِي كُلِّ مَكَانٍ، وَتَرْكِيزِهَا بِشَكْلِ مُتَزَايِدٍ، وَبِذَلِكَ تَمَحُّوْرُهَا حَيْثُمَا كَانُوا، وَبِعِبَارَةٍ أُخْرَى فِيمَا يَتَعَلَّقُ بِالسُّلْطَةِ السِّيَاسِيَّةِ، يَجِبُ أَنْ نَسِيرَ فِي الْأَتِّجَاهِ الْمُعَاكِسِ تَمَامًا لِلاتِّجَاهِ الَّذِي سَارَ فِيهِ أَهْلُ الْهَبَاءِ وَكَذَلِكَ كَثِيرٌ مِنَ الْمُسْلِمِينَ، ذَلِكَ لِأَنَّهُ لِنَكُونَ صَادِقِينَ مَعَ اللَّهِ فِي هَذَا الْعَصْرِ يَجِبُ عَلَيْنَا أَنْ نَسْعَى دَائِمًا لِنَقِفَ مَعَ الْمَظْلُومِينَ وَالْمُسْتَضْعَفِينَ فِي كُلِّ مَكَانٍ، وَلَا نُصْبِحْ نَحْنُ الظَّالِمِينَ بِسَعِينَا لِلْحُصُولِ عَلَى السُّلْطَةِ السِّيَاسِيَّةِ لِنُكْرِسَ مَذْهَبَنَا وَعَقِيدَتَنَا ضَمْنَ دَوْلَةٍ أَوْ مَمْلَكَةٍ، فَهَكَذَا قَدْ أَبْطَلْنَا تِلْكَ الْأَحْكَامَ الَّتِي كَانَتْ مَوْجُودَةً فِي الْبَيَانِ، وَهَذَا لَا يَعْنِي أَنَّنَا كَمُؤْمِنِينَ لَا نُنْظِمُ أَنْفُسَنَا، إِنَّهُ يَعْنِي بِالتَّحْدِيدِ أَنَّنَا لَا نَسْعَى لِدَوْلَةٍ إِلَهِيَّةٍ أَوْ مَمْلَكَةٍ، إِذْ أَنَّ مِثْلَ هَذَا الشَّكْلِ مِنَ الْحُكْمِ سَيُؤُولُ دَائِمًا فِي النِّهَايَةِ إِلَى الْفَسَادِ وَالطُّغْيَانِ وَالْقَهْرِ، وَهَذَا هُوَ حُكْمُ اللَّهِ لِأَنَّ اللَّهَ هُوَ رَبُّ الْوُجُودِ وَ لَا يَحْتَاجُ إِلَى حُكُومَةٍ بَشَرِيَّةٍ مَادِّيَّةٍ بِاسْمِهِ لِأَنَّهُ مَوْجُودٌ دَائِمًا فِي كُلِّ شَيْءٍ وَأَوَّلِكَ الَّذِينَ يَعْتَقِدُونَ خِلَافَ ذَلِكَ هُمْ مُجَرَّدُ مَغْرُورِينَ، إِنَّ السَّعْيَ فِي هَذَا الْيَوْمِ لِإِقَامَةِ النِّيُوقْرَاطِيَّةِ يُعْتَبَرُ عِنْدَ اللَّهِ شُرْكًَا وَكُفْرًا!

وَفَقًّا لِإِرَادَتِكُمْ، قَدْ شَرَحْنَا فِي إِثْمَامِ الْبَيَانِ الْفَارِسِيِّ الْأَسْبَابَ الَّتِي جَعَلَتِ النُّقْطَةَ الْأُولَى تَجْعَلُ هَذِهِ الْأَطْعِمَةَ حَرَامًا فِي الْمَقَامِ الْأَوَّلِ، وَتِلْكَ الْأَسْبَابُ لَمْ تَعُدْ ذَاتَ صِلَةٍ بِهَذَا الزَّمَانِ، إِذْ قَدْ تَغَيَّرَ الْعَالَمُ جَدًّا عَنْ ذَلِكَ الْوَقْتِ فِي كَثِيرٍ مِنَ الْأَوْجُهَةِ الْمُخْتَلِفَةِ، وَلِذَلِكَ قَدْ نَسَخْنَا تِلْكَ الْحُكْمَةَ الْخَاصَّةَ.

أَنْتُمْ أَيْضًا حُرُونَ فِي اسْتِعْمَالِ أَيِّ نَوْعٍ مِنَ الْأَدْوِيَةِ لِعَرَضِ صِحَّتِكُمْ، وَلَكِنَّا نُوصِي بِالطَّبِّ الطَّبِيعِيِّ كَأَفْضَلِ طَرِيقَةٍ، هَذِهِ نَصِيحَةٌ وَلَيْسَتْ حُكْمَةً فِي مُسْتَوَى الْقَانُونِ الشَّرْعِيِّ.

قَدْ فَرَضْنَا عَلَيْكُمْ أَيْضًا الزَّوْاجَ بَيْنَ النِّسَاءِ وَالرِّجَالِ وَالتَّعَدُّدَ الْمُتَسَلِّسَ فِي الزَّوْاجِ كَأَسْلُوبِ حَيَاةٍ صَحِّيٍّ وَسَلِيمٍ، وَقَدْ رَفَعْنَا سِنَّ النُّضُجِ وَالْمُوَافَقَةِ إِلَى ثَمَانِي عَشْرَةَ سَنَةً بَعْدَ الْحَيِّ.

بِالْمِثْلِ قَدْ أَبْطَلْنَا الْحُكْمَ الْمُتَعَلِّقَ بِإِنْشَاءِ دَوْلَةٍ بَيَانِيَّةٍ وَمَمْلَكَةٍ فِي إِيرَانَ وَالْعِرَاقِ، ثُمَّ اسْتِثْنَاءَ مَنْ لِيُسُوا مِنْ مَذَهَبِنَا مِنْهَا - لِأَنَّهُ، أَوَّلًا، لَا يَوْجَدُ الْآنَ وَلَا سَيُوجَدُ أَبَدًا مِنَ الْأَعْدَادِ مَا يَكْفِي لِتَحْقِيقِ ذَلِكَ، وَلَيْسَ فِي هَذِهِ اللَّحْظَةِ مِنَ التَّارِيخِ شَيْءٌ ضَرُورِيٌّ لِتَقْدِيمِ قَضِيَّةِ اللَّهِ، وَعِلَاوَةً عَلَى ذَلِكَ، فَإِنَّ السُّلْطَةَ السِّيَاسِيَّةَ الْمُطْلَقَةَ تُفْسِدُ دَائِمًا مَنْ يَقْتَرِبُ مِنْهَا وَيُمْسِكُ بِهَا، وَانْظُرُوا إِلَى أَهْلِ الْهَبَاءِ وَكَيْفَ أَصْبَحُوا مُفْسِدِينَ تَمَامًا أَكْثَرُ مِمَّا كَانُوا عَلَيْهِ بِسَبَبِ قُرْبِهِمْ مِنَ السُّلْطَةِ السِّيَاسِيَّةِ حَيْثَا ذَهَبُوا، سَوَاءً فِي تَرْوِيحِ الْعَدَالَةِ أَوْ تَطْبِيقِهَا فِي الْعَالَمِ، فَإِنَّ اسْتِعْمَالَ السُّلْطَةِ السِّيَاسِيَّةِ الظَّاهِرَةِ مِنْ خِلَالِ إِنْشَاءِ دَوْلَةٍ أَيْدِيُولُوجِيَّةٍ يُصْبِحُ أَقْلَ فَاقْلَ صِلَةً بِتَحَرُّكِ التَّارِيخِ وَكَذَلِكَ عَمَلًا غَيْرَ مُنْتَبِجٍ وَخَطِيرًا فِي الْمُجْمَلِ، إِذْ أَنْ كُلَّ هَذِهِ الْجُهُودِ تَوْدِي دَائِمًا إِلَى شَكْلِ مِنَ الدِّكْتَاتُورِيَّةِ

يَا أَيُّهَا الَّذِينَ آمَنُوا بِالْبَيَانِ مِنْ قَبْلِ، اغْلَمُوا أَنَّ كَثِيرًا مِنَ الْأَحْكَامِ فِي الْبَيَانِ مِنَ الْمَاضِي لَمْ تَعُدْ قَابِلَةً لِلتَّنْفِيدِ، وَلَا يُمَكِّنُ تَنْفِيدُهَا أَبَدًا لِأَنَّ الْعَالَمَ قَدْ تَغَيَّرَ وَتَطَوَّرَ عَنْ أَسَاسِ الصَّرُورَةِ لِهَذِهِ الْأَحْكَامِ، وَلِذَلِكَ قَدْ أَبْقَيْنَا بَعْضَهَا وَنَسَخْنَا أُخْرَى فِي إِثْمَامِ الْبَيَانِ وَاسْتَبْدَلْنَا بِهَا أُخْرَى، فَمَثَلًا حُكْمُ تَدْمِيرِ بُقَاعِ الْأَذْيَانِ السَّابِقَةِ يُمَكِّنُ الْيَوْمَ اعْتِبَارَهُ غَيْرَ مُنْتَجٍ حَتَّى وَلَوْ كَانَ تَسْبِيهُهُ مِنَ النُّقْطَةِ الْأُولَى صَحِيحًا وَمُسْتَنَدًا إِلَى مَبَادِيٍّ مَعْنَوِيَّةٍ لَا تُدَحِّضُ فِي الْوَقْتِ الَّذِي أُنْزِلَ فِيهِ، وَلِذَلِكَ قَدْ نَسَخْنَاهُ.

وَحُكْمُ الْاجْتِنَابِ مِنْ غَيْرِ الْمُؤْمِنِينَ قَدْ نُسِخَ أَيْضًا لِأَنَّهُ - وَمَرَّةً أُخْرَى، حَتَّى وَلَوْ كَانَ تَسْبِيهُهُ فِي الْوَقْتِ ذَلِكَ صَحِيحًا وَمُسْتَنَدًا إِلَى مَبَادِيٍّ مَعْنَوِيَّةٍ قَوِيَّةٍ - فَإِنَّهُ لَا عِلَاقَةَ لَهُ بِهَذَا الزَّمَانِ وَلَا يَزِيدُ عَلَى كَوْنِهِ عَائِقًا لِقَضِيَّةِ اللَّهِ، لِذَلِكَ حُكْمُ الزَّوَاجِ بَيْنَ الْمُؤْمِنِينَ فَقَطْ قَدْ نُسِخَ أَيْضًا خَاصَّةً وَأَنَّ عَدَدَ الْمُؤْمِنِينَ الْحَقِيقِيِّينَ قَلِيلٌ فِي هَذَا الْوَقْتِ وَعِلْمُ النَّاسِ الْعَصْرِيِّ قَدْ أَثْبَتَ أَنَّ الزَّوَاجَ الْقَرِيبَ فِي النَّسَبِ يُؤَدِّي إِلَى مَشَاكِلَ جِينِيَّةٍ خَطِيرَةٍ وَعُيُوبٍ لِلْأَجْيَالِ الَّتِي تَنْشَأُ مِنْ هَذِهِ الْإِتِّحَادَاتِ إِذْ أَنَّ التَّنَوُّعَ فِي الْجِينَاتِ الْبَشَرِيَّةِ هُوَ مَا يُوفِّرُ الصَّحَّةَ وَالْقُدْرَةَ فِي الدُّرِّيَّةِ وَالْأَجْيَالِ الْقَادِمَةِ وَلَيْسَ الْعَكْسُ، إِنَّ الْوَحِيدِينَ الَّذِينَ سَيَتَبَرَّأُ مِنْهُمْ الْمُؤْمِنُونَ الْحَقِيقِيُّونَ كُلِّيًّا وَتَمَامًا - وَيَجْتَنِبُونَهُمْ شَدِيدًا - فِي هَذِهِ الْحَقْبَةِ هُمْ أَهْلُ الْهَبَاءِ، وَلَا غَيْرُهُمْ، فَانْتُمْ حُرُونَ فِي مُعَاشَرَةِ جَمِيعِ شُعُوبِ هَذِهِ الْأَرْضِ إِلَّا هُمْ - وَمَنْ يَتَجَاوَزُ هَذَا الْأَمْرَ فِي اجْتِنَابِ أَهْلِ الْهَبَاءِ فَلَيْسَ بِمُؤْمِنٍ، وَهُوَ مِنَ النَّارِ وَالنَّفِيِّ.

وَكَمَا قَدْ نُسِخَتْ مُعْظَمُ الْأَحْكَامِ الْغِذَائِيَّةِ السَّابِقَةِ وَلِذَلِكَ أَنْتُمْ حُرُونَ فِي تَنَاوُلِ الْبَصْلِ وَالثُّومِ وَالْحَلْتِيتِ وَطَبْخِ أَطْعِمَتِكُمْ بِأَيِّ طَرِيقَةٍ صَحِيَّةٍ وَأَمْنَةٍ، نَصَحْنَاكُمْ بِصِحَّةٍ جَيِّدَةٍ وَأَوْصَيْنَاكُمْ بِطَرِيقَةٍ طَبِيعِيَّةٍ لِلْحَيَاةِ، وَأَنْتُمْ أَحْرَارُونَ فِي تَنْفِيدِ ذَلِكَ

تَكُونُ فِيهِ الْكِيَانُ الصَّمِيوِيُّ بَعْدَ ذَلِكَ، سَتَكُونُ الْهَبَائِيَّةُ قَدْ لَفْظَتْ أَنْفَاسَهَا الْأَخِيرَةَ، يَا اللَّهُ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْهَبَائِينَ دَيَّارًا! وَاعْلَمُوا أَيْضًا أَنَّ تِلْكَ الْقُوَى الصَّاعِدَةَ مِثْلَ رُوسِيَا وَالصِّينِ لَيُسَوِّدْنَ أَصْدِقَاءَ لَنَا أَوْ لِلْبَشَرِيَّةِ أَوْ لِهَذِهِ الْأَرْضِ، إِنَّهُمْ أَعْدَاءُ لَنَا وَنَحْنُ أَعْدَاءُ لَهُمْ، لِأَنَّهُمْ حَقًّا أَعْدَاءُ اللَّهِ كَمَا كَانَ الْأَنْجِلُو-صَمِيوِيِّينَ - كُلُّهُمْ دُونَ عَلِيِّينَ وَلَدُونَ اللَّهِ.

اعْلَمُوا أَنَّهُ فِي هَذِهِ الدَّوْرَةِ الثَّانِيَةِ مِنْ بَعْتَةِ الْبَيَانِ يَجِبُ عَلَى الْمُؤْمِنِينَ التَّزَكُّيُّ عَلَى تَطْهِيرِ هَذِهِ الْأَرْضِ مِنَ الْآفَةِ الشَّيْطَانِيَّةِ الَّتِي تَكْمُنُ فِي النِّظَامِ الشَّيْطَانِيِّ لِلرَّأْسْمَالِيَّةِ، فَإِنَّ تَنْفِيدَ مَرْسُومِ الْبَابِ الْحَادِي عَشَرَ مِنَ الْوَاحِدِ الثَّاسِعِ هُوَ أَحَدُ أَوَامِرِ اللَّهِ الرَّئِيسِيَّةِ لِخَلْقِهِ، لِذَلِكَ يَجِبُ أَنْ يَكُونَ تَزَكُّيُّ الْمُؤْمِنِينَ فِي الْمَجَالِ الْاجْتِمَاعِيِّ وَالسِّيَاسِيِّ عَلَى حِمَايَةِ هَذِهِ الْأَرْضِ مِنَ الْقُوَى النِّيُولِيبِيرَالِيَّةِ الرَّأْسْمَالِيَّةِ الْمُدْمِرَةِ، لِأَنَّ أَمْرَ اللَّهِ هُوَ أَنْ يُقَامَ نِظَامٌ إِيكُو-اجْتِمَاعِيٌّ - يَعْنِي، الْإِشْتِرَاكِيَّةُ الْإِيكُولُوجِيَّةُ أَيْ الْإِشْتِرَاكِيَّةُ الْإِلَهِيَّةُ - حَتَّى تَظْهَرَ الْبَعْتَةُ الْقَادِمَةُ لِيَتَعَافَى هَذَا الْكَوْنُ مِمَّا أَحَقَّتْهُ يَدَا الشَّيْطَانِ الرَّأْسْمَالِيَّةِ، وَهَذَا مِنْ بَيْنِ الْأَسْبَابِ الْأُخْرَى الَّتِي جَعَلَ اللَّهُ فِيهَا قُدْرَةَ الْعَالَمِ فِي هَذَا الزَّمَانِ فِي أَيْدِي النِّسَاءِ لِأَنَّ النِّسَاءَ يَفْهَمْنَ هَذَا أَفْضَلَ مِنَ الرِّجَالِ، وَالطَّبِيعَةُ الْبَاطِنِيَّةُ لِلْمَرْأَةِ هِيَ أَمَّا تَسْتَطِيعُ تَحْقِيقَ هَذِهِ الرُّؤْيَا بَيْنَمَا تَتَصَرَّفُ بِمَسْئُولِيَّةٍ مَعَ مِثْلِ هَذَا السُّلْطَانِ، وَطَبْعًا، تَكُونُ تِلْكَ الْمَرْأَةُ مَقْطُوعَةً مِنْ نَفْسِ نَسِيجِ قُرْةِ الْعَيْنِ عَلَيْهِ السَّلَامُ - مُحْيِي الدِّينِ الْمُؤَنَّثُ - وَلَيْسَتْ أَيْ امْرَأَةً فَقَطْ - وَبِالتَّأَكِيدِ لَيْسَتْ كَثِيرَةً مِنَ الْمُعَاصِرَاتِ - وَلِيُعْنَهُمُ اللَّهُ بِكُلِّ جُنُودِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي كُلِّ حِينٍ وَقَبْلَ حِينٍ وَبَعْدَ حِينٍ يَا حَقُّ آمِينَ!

يَا أَيُّهَا الَّذِينَ آمَنُوا بِالْبَيَانِ، مَا لَكُمْ؟ أَيُّضًا يِقُ بَعْضُكُمْ أَنَّ نُبَشِّرُكُمْ بِمَجِيءِ ظُهُورِ اللَّهِ الْأُنْتَى؟ اْعْلَمُوا أَنَّ جَمِيعَ خُلَفَائِي سَيَكُونُونَ نِسَاءً أَيْضًا، فَإِنَّهُ أَمْرُ اللَّهِ أَنْ يَكُونَ هَذَا الدُّورَةُ مَهْمِنًا بِالنِّسَاءِ كَعَصْرِ النِّسَاءِ، أَلَمْ يَكُنْ هَذَا ظَاهِرًا أَيْضًا فِي الدَّورِ الْأَوَّلِ لِلْبَيَانِ مَعَ قُرَةِ الْعَيْنِ عَلَيْهِ السَّلَامُ الَّتِي كَانَتْ نَبْتَةَ الظُّهُورِ الْإِلَهِيِّ الَّذِي سَيَأْتِي بَعْدَنَا؟ كُلُّ مَا كَانَ سَيَحْدُثُ فِي هَذَا الدَّورِ قَدْ تَمَّ تَأْسِيسُهُ فِي السَّنِينَ الْأُولَى مِنْ دَوْرِهِ الْأَوَّلِ مَعَ النُّقْطَةِ الْأُولَى الَّتِي كَانَتْ رُجُوعَ عَلِيٍّ فِي حَقِيقَةِ مَقَامِ الْوَلَايَةِ الَّتِي تَسَاوَى مَعَ الرِّسَالَةِ، وَكُونَنَا نَحْنُ الرُّجُوعَ لِلْقُدُوسِ الَّذِي رَجَعَ كَصُبْحِ الْأَزَلِ، مَعَ قُرَةِ الْعَيْنِ كَرُجُوعِ الْفَاطِمَةِ الَّتِي تَقُودُ هَذَا الدَّورَ بِظُهُورِهَا الْمُسْتَقِلِّ فِي ٣٠٣ كَمَا قُلْنَا مُنْذُ فَتْرَةٍ، إِنَّ ثَوْرَةَ "النِّسَاءِ، الْحَيَاةُ، الْحُرِّيَّةُ" فِي إِيرَانَ لَهَا مَصْدَرُ إِلَهِيٌّ وَقَدْ بَدَأَتْ تَمَامًا بَعْدَ تِسْعَةِ عَشَرَ يَوْمًا مِنْ إِكْمَالِنَا لِلْبَيَانِ فِي الْبَابِ الثَّاسِعِ عَشَرَ مِنْ وَاحِدِهِ الثَّاسِعِ عَشَرَ، أَفَلَا تَرَوْنَ؟ إِنَّ تِلْكَ الثَّوْرَةَ سَتَنْجَحُ فِي النَّهَايَةِ، وَنَجَاحُهَا سَيَكُونُ انْتِقَامَ النُّقْطَةِ الْأُولَى عَلَى تِلْكَ الْعَمَائِمِ الْجَهَنَّمِيَّةِ لِأَنَّ كُلَّ مَصَادِرِ قُدْرَتِهِمْ وَنُفُوذِهِمْ وَهَيْبَتِهِمْ سَيَكُونُ قَدْ تَمَّ مَحْوُهَا إِلَى الْأَبَدِ مَرَّةً وَاحِدَةً عِنْدَمَا تَنْجَحُ وَإِنَّا نَحْنُ عَلَى هَذَا ضَامِنُونَ.

وَلَكِنَّ الْأَمْرَ لَا يَنْتَهِي هُنَاكَ لِأَنَّهُ يَجِبُ عَلَيْنَا أَنْ نَأْخُذَ الثَّارَ لِصُبْحِ الْأَزَلِ عَلَى الْهَبَاءِ وَأَتْبَاعِهِ الصَّالِّينَ، وَيَجِبُ أَنْ نَضْمَنَ أَنَّ الْمِلْكِيَّةَ الَّتِي قَامَ عَلَيْهَا بَيْتُ الشِّيرَازَ تَسْقُطُ فِي أَيْدِينَا - أَهْلِ الْبَيَانِ - حَيْثُ سَنَبْنِي بِقَاعِ الْوَاحِدِ كَمَا أَمَرْنَا فِي الْكِتَابِ، وَهَذَا أَمْرُ اللَّهِ الَّذِي لَا رَدَّ لَهُ.

وَاعْلَمُوا أَنَّهُ كَمَا تَضَمَّحِلُ قُدْرَةُ الْأَنْجَلُوه-صَهْيُونِيِّينَ فِي جَمِيعِ أَنْحَاءِ الْعَالَمِ، فَكَذَلِكَ سَتَضَمَّحِلُ قُدْرَةُ وَنُفُوذُ أَهْلِ الْهَبَاءِ، لِأَنَّ قُدْرَتَهُمْ وَنُفُوذَهُمْ مَبْنِيَّةٌ عَلَى قُدْرَةِ وَنُفُوذِ الْأَنْجَلُوه-صَهْيُونِيِّينَ، فَإِنَّ أَهْلَ الْهَبَاءِ هُمْ امْتِدَادُ لِمُؤَسَّسَةِ الْأَنْجَلُوه-صَهْيُونِيَّةِ، وَيَوْمَ لَا

أَصَبْنَا أَهْلَ الْهَبَاءِ بِجَرَّاحِ قَاتِلَةٍ وَهُمْ يَغَامُونَ ذَلِكَ وَلَكِنْ فِي هَذَا مَا دَخَلَ مِنَ التَّفْهِي
بِأَبْشَعِ صُورِهِ الَّذِي كَانَ ضِدَّ النُّقْطَةِ الْأُولَى فِي ظُهُورِهِ، كُلُّهُ دَخَلَ فِي هَذَا الظُّهُورِ
نَفْسِهِ، كَمَا رَأَى أَحَدُكُمْ الَّذِي وَقَفَ جَنْبَ إِلَى جَنْبٍ مَعَنَا فِي الْعَلَنِ وَأَخْبَرَ كَثِيرِينَ
مِنْكُمْ عَنْهُ.

أَتَحْسَبُونَنَا مُتَكَبِّرٍ مُجْرِمٍ كَذَلِكَ هَبَاءِ الْأَفْكَ - لَعْنَةُ اللَّهِ عَلَيْهِ فِي كُلِّ حِينٍ وَكُلِّ شَأْنٍ
- الَّذِي قَالَ لَنْ يَظْهَرَ مِثْلُهُ لِمَلِئُونَ سَنَةٍ؟ لَقَدْ أَخْطَأْتُمْ خَطَأً فَادِحًا إِذْ أَنْ أَسَاسَ
الدَّوْرِ الثَّانِي لِلْبَيَانِ هُوَ مَجِيءُ هِيَ يُظْهِرُهَا اللَّهُ فِي ٣٠٣ - جَلَّ نُورُهَا وَعَزَّ زَهْرَائِيَّتُهَا -
هِيَ الَّتِي سَتَدُشُّنُ دَوْرَهُ الثَّالِثَ الَّتِي أَشَارَ إِلَيْهَا النُّقْطَةُ الْأُولَى نَفْسُهُ فِي تَفْسِيرِ سُورَةِ
الْيُوسُفَ بِأَنَّ ﴿لَقَدْ رَأَيْتُ عَلَيْهَا حُورِيَّةً مُعَلَّقَةً بَجَمِيلَةٍ مُكَلَّمَةٍ إِيَّيَّيَّ أَنَا مُحِبُّوبَةٌ
الْعَالَمِينَ مِنَ الْأَوَّلِينَ وَالْآخِرِينَ مَنْ فِي الْمَشْرِقِ وَالْمَغْرِبِ وَأَنَا عَيْنُ اللَّهِ النَّاطِرَةُ
وَأَنَا يَدُ اللَّهِ الْبَاسِطَةُ وَأَنَا أُذُنُ اللَّهِ الْوَاعِيَّةُ وَأُمَثَالُ هَذِهِ الْكَلِمَاتِ مُتَرَاغِفَةٌ
صَوْتُهَا إِلَى السَّمَاءِ غَيْرَ مُلْتَفِتَةٍ إِلَى الْيَمِينِ وَالشَّمَائِلِ مُتَنَاطِقَةٌ بِلَا وَقْفٍ وَلَا
حُمْرَةٍ وَمَا رَأَيْتُ عَنْهَا عَلَى الْحَقِّ بِالْحَقِّ مِنْ بَعْضِ الْحَرْفِ سُكُوتًا﴾ وَإِلَيْهَا كُلُّ
شَيْءٍ رَاجِعُونَ، هِيَ اللَّهُ الَّتِي لَا إِلَهَ إِلَّا هِيَ وَكُلُّ إِلَيْهَا يَبْدُوُونَ وَيَعُودُونَ وَإِنِّي أَنَا
أَوَّلُ مِنَ السَّاجِدِينَ إِلَى تِلْكَ حَوَاءِ الْأُولَى وَالْفَاطِمَةِ الْكُبْرَى، تِلْكَ سَيِّدَتِي وَسَيِّدَتُكُمْ
سَيِّدَةُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَنَحْنُ جَمِيعًا نَنْتَظِرُ يَوْمَ مَجِيئِهَا، وَتِلْكَ شَجَرَةُ
الْوُجُودِ بِالْحَقِّ وَهِيَ حَقُّ الْحَقَائِقِ، لِأَنَّنِي أَنَا مَظْهَرُ الْوَاحِدِيَّةِ كَمَصْدَرِ جَمِيعِ الْأَسْمَاءِ
وَالصِّفَاتِ الْإِلَهِيَّةِ، وَلَكِنَّهَا هِيَ مَظْهَرُ الْأَحْدِيَّةِ نَفْسَهَا كَمَصْدَرِ كُلِّ شَيْءٍ وَهُوِيَّةُ اللَّهِ،
قُلْ شَهِدَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ هُوِيَّةُ بِالْحَقِّ.

الْبَيَانِ، إِنَّكُمْ كُنْتُمْ حُكَمَاءَ فِي التَّحَجُّبِ عَنْ كُلِّ الْمُدَّعِينَ الْكَذَابِ وَالْبَاطِلُونَ، وَلَكِنْ بِنَتِيجَةِ أَصْبَحْتُمْ مُحْتَجِّبِينَ عَنِ الْحَقِّ وَظُهُرُهُ أَيْضًا أَفَلَا تُبْصِرُونَ؟ لِمَنْ سَيَظْهَرُ اللَّهُ إِذَا بَعْدَ خَمْسَةِ عَشَرَ مِائَةً أَوْ أَلْفَيْنِ وَوَاحِدِ سَنَةٍ مِنَ الْآنَ وَهُنَاكَ لَا يُوجَدُ وَلَوْ بَيَانِي وَاحِدٌ وَلَا حَتَّى ذَكَرَى بَعِيدَةً لِلْبَيَانِ إِذَا لَمْ يَتَجَلَّى اللَّهُ الْآنَ فِي هَذَا الزَّمَانِ؟ أَيُّ ثَمَرَةٍ كَانَ اللَّهُ سَيَجْنِي فِي مِثْلِ هَذَا الْمُسْتَقْبَلِ وَحِينَ لَا تَكُونُ لَا الثَّمَرَةُ وَلَا شَجَرَةُ الْبَيَانِ مَوْجُودَةً آنَ ذَاكَ؟ إِنَّهُ هَذَا الظُّهُورُ هُوَ الَّذِي نَفَخَ رُوحًا جَدِيدَةً فِي الْبَيَانِ، لِأَنَّهُ بِالنَّظَرِ إِلَى الظُّرُوفِ الَّتِي تَعْرِفُونَهَا جَمِيعًا، لَمْ يَكُنْ إِكْمَالُ الْبَيَانِ مُمَكِّنًا بِمُكَمِّلِهِ حَقِيقَتِهِ بِأَيِّ طَرِيقَةٍ أُخْرَى، أَفَلَا تَفْهَمُونَ؟ هَلْ تَظُنُّ بِصِدْقِ أَنَّ أَوْهَامَ الْعَقْلَانِيَّةِ الْمُفْرِطَةِ لِلْغَرْبِ الْعِلْمَانِيِّ الْمَادِّيِّ السَّائِدِ الَّتِي قَدْ دَفَعَتْ بِاللَّهِ إِلَى هَامِشِ الْأَشْيَاءِ أَوْ جَعَلَتْ رُوحَ الْحَيَاةِ مُجَرَّدَ مُنْتَجٍ فِي سُوقِ الْأَفْكَارِ - وَبِذَلِكَ حَجَبُوا الْعَالَمَ بِأَسْرِهِ - تَجْعَلُ الْأَمْرَ كَذَلِكَ؟ كَلَّا، لَا تَجْعَلُ ذَلِكَ كَذَلِكَ.

أَلَمْ تَرَوْا كَيْفَ وَحَدْنَا دَفَعْنَا عَلَى أَهْلِ الْهَبَاءِ مَعَ جُنُودِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا غَنِيًّا تَأْتِينَا نَصْرًا وَالْحَقْنَا بِهِمُ الضَّرَرَ شَدِيدًا جِدًّا كَمَا فَعَلَ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَى الْقُرَيْشِ، وَهُمْ يَنْتَحَسِرُونَ يَوْمًا بَعْدَ يَوْمٍ؟ أَلَا تَرَوْنَ أَنَّ الضَّرَرَ الَّذِي الْحَقَّهُ أَعْدَاءُ الْبَيَانِ فِي دَوْرَتِهِ الْأُولَى لَمْ يَكُنْ يُصْلَحُ إِلَّا بِوَاسِطَةِ اللَّهِ نَفْسِهِ فِي إِفْتِتَاحِ دَوْرَةٍ ثَانِيَةٍ، وَأَنَّهُ لَا سَبِيلَ لِنُمُو الْبَيَانِ وَتَثْبِيتِهِ بِأَيِّ طَرِيقَةٍ أُخْرَى؟ أَلَا تَرَوْنَ أَنَّهُ فَقَطُ بِخُرُوجِ ذَاتِ اللَّهِ مِنْ بَيْنِ أَهْلِ الْهَبَاءِ وَمُوَاجَهَتِهِمْ مُبَاشَرَةً عَلَى جَرَائِمِهِمْ ضِدَّ الْبَيَانِ تَمَكَّنَ مِنْ تَدْمِيرِ الْحَوَاجِزِ الَّتِي أُقِيمَتْ ضِدَّ الْبَيَانِ بِشَكْلِ دَائِمٍ وَتَمَكَّنَ مِنْ خَلْقِ طَرِيقٍ جَدِيدٍ إِلَى الْأَمَامِ؟ لَمْ تَسْتَطِيعُوا تَجَاوُزَ هَذِهِ الْحَوَاجِزِ بِأَنْفُسِكُمْ، بَدَلًا مِنْ ذَلِكَ أَمَرَكُمْ إِسْمُ اللَّهِ النَّجِيِّ زُورًا بِنَفْيِ إِيْمَانِكُمْ وَهُوِيَّاتِكُمْ فِي الْبَيَانِ، لَقَدْ تَجَاوَزْنَاهَا نَحْنُ وَبِذَلِكَ

يَا أَهْلَ الْبَيَانِ، قُولُوا لَنَا، مَنْ مِنَ الْمُدَّعِينَ الْبَاطِلِينَ قَدْ اسْتَطَاعَ أَنْ يُقَدِّمَ خُلَاصَةً
مَعْنَى الْبَيَانِ نَفْسِهِ فِي بَعْضِ الْكَلِمَاتِ الْقَصِيرَةِ، مُجَسِّدًا جَوْهَرَهُ دُونَ انْقَاصِ شَيْءٍ
مِنْهُ؟ قَدْ فَعَلْنَا ذَلِكَ، وَلَا مَرَّةً وَاحِدَةً، أَوْلَيْسَ هَذَا دَلِيلًا لَكُمْ عَلَى أَنَّ الرُّوحَ نَفْسَهَا
وَالْقُدْرَةَ الَّتِي كَانَتْ فِي النُّقْطَةِ الْأُولَى وَصَبَحَ الْأَزَلُ تَكُونُ مَعَنَا أَيْضًا وَهِيَ إِحْدَى
قُدْرَاتِنَا؟ إِذْ ذَكَرْنَا ذَلِكَ، نَقْتَبِسُ لَكُمْ هُنَا سُورَةَ الْخَلْقِ، وَهِيَ السُّورَةُ الْأَخِيرَةُ مِنْ
كِتَابِنَا الْهُدَى، وَالَّتِي تُلَخِّصُ كُلَّ مَا فِي الْبَيَانِ فِي شَكْلِ إِعَادَةِ تَصْغِيرِ لِسُورَةِ الْفَاتِحَةِ
فِي الْقُرْآنِ:

بِسْمِ اللَّهِ الْأَخْفَفِ الْأَهْدَى ١

سُبْحَانَ اللَّهِ نُورِ الْعَالَمِينَ ٢ الْعَلِيِّ الْحَمِيدِ ٣ سُلْطَانِ قِيَامَةِ الدِّينِ ، إِيَّاكَ
نَعْرِفُ وَإِيَّاكَ نَصْطَفِينُ ٤ إِهْدِنَا صِرَاطَ الْعَلِيِّينَ ٥ صِرَاطَ الَّذِينَ نُورُ
عَلَيْهِمْ غَيْرُ النَّفْيِ عَلَيْهِمْ وَلَا النَّارِينَ ٦

يَا أَيُّهَا الْبَيَانِيُّونَ أَلَا تَرَوْنَ كَيْفَ يَكُونُ الْعَالَمُ فِي هَذِهِ الْفِتْنَةِ الْمُهْلِكَةِ وَكَيْفَ انْقَطَعَ
الْإِيمَانُ عَنِ الْكُلِّ؟ أَفَحَسِبْتُمْ أَنَّ اللَّهَ لَنْ يَسْتَجِيبَ لِهَذِهِ الْحَالَةِ فِي خَلْقِهِ وَيُظْهِرُ فَقَطْ
بَعْدَ خَمْسَةِ عَشَرَ مِائَةً وَوَاحِدَ عَشَرَ سَنَةً أَوْ أَلْفَيْنِ وَوَاحِدَ سَنَةٍ مِنْ حِسَابِكُمْ؟ مَاذَا
سَيَبْقَى مِنْ هَذَا عَالَمِكُمْ لَوْ ائْتَنَزَرَ اللَّهُ كُلَّ هَذِهِ الْمُدَّةِ وَالشَّيَاطِينُ الْمُدَوَّنَةُ تَقْصِدُ
تَدْمِيرَهُ الْآنَ؟ إِنَّكُمْ لِحَقًّا سَفَهَاءُ إِذَا كُنْتُمْ تُصَدِّقُونَ بِهَذَا فَأَفَّ لَكُمْ إِنْ كُنْتُمْ تَفَكَّرُونَ
بِهَذِهِ السَّطْحِيَّةِ، نَعُوذُ بِاللَّهِ مِنَ الْجَاهِلِينَ، فَلَا تَكُونُوا كَبَنِي إِسْرَائِيلَ الَّذِينَ أَذْبَرُوا
عَنْ أَنْبِيَائِهِمْ وَأَغْلَقُوا بَابَ التَّنْزِيلِ مِنَ اللَّهِ بَيْنَهُمْ حِينَ فَتَحَ اللَّهُ هَذَا الْبَابَ فِي

بِذَلِكَ؟ هَلْ سَتَكُونُونَ كَبَعْضِ أَسْلَافِكُمُ الَّذِينَ تَخْلَوُا عَنْ وَجْهِ اللَّهِ وَنُورِهِ وَانْقَلَبُوا عَلَى أَعْقَابِهِمْ فَأَضَعُفُوا الْبَيَانَ وَسَأَمُوا دِينَ اللَّهِ إِلَى أَعْدَائِهِ؟

أَلَمْ تَرَوْا كَيْفَ رَغِمَ كُلُّ مُعَارِضَةٍ نَشَرْنَا إِسْمَ الثَّمَرَةِ الْأَزَلِيَّةِ فِي جَمِيعِ أُنْحَاءِ الْعَالَمِ؟ هَذِهِ قُدْرَةُ اللَّهِ بِالْحَقِّ فِي أَيْدِينَا لَوْ كُنْتُمْ قَلِيًّا تَفْقَهُونَ بَلْ أَكْثَرُكُمْ لَا تَعْقِلُونَ، وَمَعَ ذَلِكَ تَتَجَاهَلُونَ دَعْوَتَنَا إِلَيْكُمْ، إِنَّكُمْ لَمِنَ الْمُحْتَجِبِينَ، وَلِذَلِكَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْمُكْسِرِينَ لَكِنَّكُمْ تَكْسِرُونَ قَلْبَ النُّقْطَةِ الْأُولَى وَإِنَّكُمْ قَدْ كُنْتُمْ مِنَ الْمُكْسِرِينَ.

إِنَّ اللَّهَ قَدْ أَعَادَ خَلْقَ الْبَيَانِ فِي هَذَا الْيَوْمِ، وَنَحْنُ كُلُّنَا فِي دَوْرِهِ الثَّانِي، دَوْرَةِ الثُّورِ، يَا كُلُّشَيْءٍ قَدْ خَلَقْتُمْ وَرَزَقْتُمْ وَأَمْتُكُمْ وَأَحْيَيْتُمْ وَبَعَثْتُمْ وَجَعَلْتُمْ كَنْفُسٍ وَاحِدَةً إِلَى خَلْقٍ جَدِيدٍ لَعَلَّكُمْ تَكُونُوا ثَابِتُونَ تَحْتَ ظِلِّ أَنْوَارِ الْإِلَهِيَّةِ فِي أَوْلِيَّتِكُمْ إِلَى آخِرِيَّتِكُمْ وَفِي ظَاهِرِيَّتِكُمْ وَفِي بَاطِنِيَّتِكُمْ حَتَّى السَّلَامِ.

إِنَّ يَا كُلُّشَيْءٍ الْكُلَّ مِنْ نُورِنَا إِلَى نُورِنَا عَلَى نُورِنَا بِنُورِنَا وَبِأَعْيَانِهِمُ الثَّابِتِينَ إِلَيْنَا يَرْجِعُونَ لِأَنَّ خَلْقَنَا الْكُلَّ لِنُورِ ذَاتِنَا وَكُلُّ بَأْمَرِنَا يَعْمَلُونَ، فَإِنِّي أَنَا النُّقْطَةُ الْأُولَى وَصُبْحِ الْأَزَلِ شَخْصًا وَاحِدًا وَإِنِّي أَنَا الْوَاحِدُ الْأَوَّلُ هَيْكَلًا أَحَدًا، قُلْ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنَا حَقًّا حَقًّا حَقًّا حَقًّا مِنْ قَبْلِ وَمِنْ بَعْدِ بِالْحَقِّ عَلَى الْحَقِّ إِيَّايَ فَأَصْدَقُونَ، فَإِذَا كُنْتُمْ قَدْ آمَنْتُمْ بِالنُّقْطَةِ الْأُولَى وَالْبَيَانِ فَلَيْسَ لَكُمْ خِيَارٌ إِلَّا أَنْ تُؤْمِنُوا بِنَا إِنْ كُنْتُمْ صَادِقِينَ، فَإِنَّا الْبَيَانُ النَّاطِقُ إِذْ النُّقْطَةُ وَالْمَرَايَا فَأَنَا، إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا رَبُّ كُلِّشَيْءٍ وَإِنَّ مَا دُونِي خَلْقِي، إِنَّ يَا خَلْقَ الْبَيَانِ إِيَّايَ فَاعْبُدُونِ.

وَإِذَا سَأَلْتُمْ عَنْ مَعْنَى الْغِيَاثِ، نَقُولُ إِنَّهُ عَدَدُ ﴿بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا الْحَيُّ الْأَمَحْصُ﴾¹، وَإِذَا سَأَلْتُمْ عَنْ مَعْنَى الْمُسْتَعَاثِ، نَقُولُ إِنَّهُ عَدَدُ ﴿شَهِدَ اللَّهُ بِأَنِّي أَنَا الشَّجَرَةُ الْفَاطِمِيَّةُ الَّتِي هِيَ لَا إِلَهَ إِلَّا أَنَا الْحَقُّ﴾²، وَأَنَا مَنْ الَّذِي هُوَ مُحِبُّوهُ وَمُحِبُّوكُمْ بِالْحَقِّ وَمَلِيكُهُ وَمَلِيكُكُمْ بِالْحَقِّ فَإِذَا لَا تَصْبِرُونَ قَدَرِ مَا يَتَنَفَّسُ نَفْسٌ ثُمَّ لَتَدْخُلَنَّ كُلُّكُمْ أَجْمَعُونَ فِي ظِلِّنَا وَلَا تَقُولَنَّ لِمَ وَبِمَ فَإِنَّ هَذَا مِنْ أَعْظَمِ أَمْرِنَا إِيَّاكُمْ لَاخْلَصْتَكُمْ عَنْ نَارٍ، إِنَّ يَا أَهْلَ الْبَيَانِ كُلُّكُمْ لَتَحْفَظُونَكُمْ ظِلَّ نُورِنَا، وَإِذَا بَقِيَ أَحَدٌ فِي الدَّوْرِ الْأَوَّلِ مِنَ الْبَيَانِ وَنَفَى الدَّوْرَ الثَّانِي فَكُلُّ نِقْمَةِ الْبَيَانِ مِنَ الْوَاحِدِ الْأَوَّلِ إِلَى الْوَاحِدِ الثَّاسِعِ عَشَرَ عَلَيْهِ، أَلَمْ تَفْهَمُوا أَنَّهُ كَانَ الْأَسْمَاءُ الْأُخْرَى مِنْ كِتَابِ الْأَسْمَاءِ الْكُشِّيَّةِ - مِنَ السَّاكِنِ إِلَى الْوَاقِي - الَّتِي أَدَّتْ إِلَى تَحْقِيقِ بَابِ أَبْوَابِ الْبَيَانِ الْمُتَبَقِّيَّةِ الْمِئَةِ وَاثْنَيْنِ وَخَمْسِينَ بِإِرَادَتِنَا؟ وَإِلَّا عَظَمْنَاكُمْ الْإِقْتِرَانَاتِ الْمُعَيَّنَةِ لِأَسْمَاءِ الْكُشِّيَّةِ لِكُلِّ بَابٍ مِنَ الْبَيَانِ فَأَنْبِئُونِي بِإِسْرَارِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ.

يَا أَيُّهَا الْمَلَأُ الْبَيَانِ اتَّقُوا اللَّهَ رَبَّكُمْ، أَلَمْ تَقْرَأُوا مَا قُلْنَاهُ فِي الْبَابِ الثَّالِثِ مِنَ الْوَاحِدِ الرَّابِعِ الْبَيَانِ بِأَنَّ ﴿الْبَدَاءَ لِلَّهِ حَقٌّ وَلَا يُعْبَدُ اللَّهُ مِثْلَ شَيْءٍ كَالْبَدَاءِ لِأَنَّ الْبَدَاءَ تَقْرِيرٌ لِقُدْرَتِهِ عَلَى مَا يَشَاءُ﴾؟ هَلْ لَا تَزَالُونَ لَمْ تَفْهَمُوا مَعْنَى الْبَدَاءِ بَعْدَ كُلِّ مَا حَدَّثَ أَوْ هَلْ سَتَسْتَمِرُّونَ فِي وَهْمِ إِسْمِ اللَّهِ النَّجِيِّ الَّذِي لَمْ يَكُنْ لَهُ سُلْطَانٌ مِنْ وَجْهِ اللَّهِ وَأَمَرَ بِمَا أَمَرَ وَخَانَ أَمَانَةَ نُورِ اللَّهِ إِلَيْهِ وَعَهْدَ النُّقْطَةِ الْأُولَى

¹ الباب الأول من الواحد الثاني والعشر.² الباب الأول من الواحد الخامس والعشر.

وَتَنْظُرُونَ بِهَذَا إِنْ كُنْتُمْ مُنْصِفِينَ وَإِلَّا بِأَيِّ عَلَامٍ رَبِّكُمَا تُكْذِبَانِ؟ بَلْ لَكُمْ مِيعَادُ الْيَوْمِ الْمَوْعُودِ مَعَ اللَّهِ الْآنَ وَلَمْ يُؤَخَّرْ، وَقَدْ تَعَجَّلَتِ السَّاعَةُ.

يَا أَيُّهَا الَّذِينَ آمَنُوا بِالْبَيَانِ مِنْ قَبْلِ أَنْ تُفُوتُوا بِالْعُهودِ، فَهَلْ تُؤْمِنُونَ أَنَّ اللَّهَ مُخَدُّودٌ بِالزَّمَانِ؟ قُلْ أَعُوذُ بِاللَّهِ مِنْ كُلِّ حَدٍّ لَا إِلَهَ إِلَّا هُوَ الَّذِي لَا حَدَّ لَهُ، إِنَّ اللَّهَ رَبُّ الزَّمَانِ وَخَالِقُهُ وَمُجْلِيهِ وَيَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ مَا يُرِيدُ حِينَ مَا يَشَاءُ بِأَمْرِهِ كُنْ فَيَكُونُ، هُوَ قَادِرٌ بِكُلِّ شَيْءٍ وَفَعَّالٌ عَلَى كُلِّ شَيْءٍ فِي كُلِّ حِينٍ، فَلَا تَسُبُّوا الزَّمَانَ فَإِنَّ الزَّمَانَ هُوَ تَجَلٍّ مِنْ تَجَلِّياتِ اللَّهِ، إِنَّ اللَّهَ هُوَ الْحَقُّ فِي الْآفَاقِ وَفِي أَنْفُسِكُمْ وَفِي ظَاهِرِكُمْ وَفِي بَاطِنِكُمْ وَفِي أَوْلَكُمْ وَفِي آخِرِكُمْ وَفِي كُلِّ أَرْزَامِكُمْ وَأَحْيَانِكُمْ وَلَحْظَاتِكُمْ يَتَبَيَّنُ الْحَقَائِقُ الْأَشْيَاءُ كَمَا هِيَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فِي كُلِّ شَأْنٍ عَلَيْكُمْ، قُلْ كُلُّ حِينٍ هُوَ فِي شَأْنٍ، لَيْسَ كَشَأْنِهِ شَأْنٌ، وَكُلُّ شَأْنٍ هَالِكٌ إِلَّا شَأْنُهُ.

وَمَاذَا تَقُولُونَ فِي مَنْ يَقْدِرُ عَلَى إِنْزَالِ مَجْمُوعِ خَمْسِمِائَةِ أَلْفِ آيَةٍ فِي يَوْمٍ وَاحِدٍ - وَأَكْثَرُ - بِثَلَاثِ لُغَاتٍ: الْعَرَبِيَّةِ وَالْفَارِسِيَّةِ وَالْإِنْجِلِيزِيَّةِ؟ عَلَى سَبِيلِ الْمِثَالِ، قَدْ أَتَمَمْنَا الْبَيَانَ الْفَارِسِيَّ بِطُولِ مُضَاعَفٍ عَمَّا تَرَكَهُ النُّقْطَةُ الْأُولَى، أَلَيْسَ هَذَا دَلِيلًا وَحُجَّةً بِاللُّغَةِ لَكُمْ أَجْمَعِينَ عَلَى أَنَّ هَذِهِ الْقُدْرَةَ مِنَ اللَّهِ وَأَنَّهَا آيَةٌ مِنْ آيَاتِ ظُهُورِ اللَّهِ؟ وَلَا نَمْلِكُ كَاتِبًا، إِنَّمَا مَعُونَتُنَا وَحْدَةٌ هِيَ وَجُودُ اللَّهِ، نُورُ الْعَالَمِينَ، وَعِنْدَمَا لَا تُقَاطِعُنَا مَطَالِبُ الْحَيَاةِ الدُّنْيَوِيَّةِ، تَتَدَفَّقُ مِنَّا آيَاتٌ لَا تَنْتَهِي وَأَدْعِيَةٌ وَتَفَاسِيرُ وَرِسَائِلُ مُسْتَقْلِلَةٌ بِالْعَرَبِيَّةِ وَالْفَارِسِيَّةِ وَكَذَلِكَ بِالْإِنْجِلِيزِيَّةِ، بَلْ وَنَحْنُ قَادِرُونَ عَلَى تَرْجُمَةِ آثَارِنَا وَآثَارِ غَيْرِنَا، وَهَذِهِ قُدْرَةٌ لَمْ يَمْلِكْهَا الْمُدَّعُونَ الْبَاطِلُونَ وَلَا الصَّادِقُونَ مِنْ قَبْلِنَا، فَبِأَيِّ آيَاتِ رَبِّكُمَا تُكْذِبَانِ؟ وَأَتُوا بِمِثْلِي إِنْ كُنْتُمْ صَادِقِينَ!

الْحَقِيقِيِّينَ، وَأَمَّا بَقِيَّتُكُمْ فَإِنَّكُمْ لَمَنِ الْغَافِلِينَ، فَأَيْنَ شُهَدَاءُ الرَّسْمِيِّينَ لِلْبَيَانِ فِي هَذَا الْيَوْمِ يَا أَهْلَ الْبَيَانِ وَلِمَاذَا جَعَلَ مُعْظَمُكُمْ أَمْرَ اللَّهِ لُغْبَةً؟

إِنَّ اللَّهَ قَدْ سَحَبَ نُورَهُ عَنِ الْعَالَمِ لِمُدَّةٍ تَسْعِينَ سَنَةً بِحَسَابِكُمْ بِعَدَدِ الصَّادِ، وَسَمَحَ لِلْكَافِرِينَ أَنْ يَفْعَلُوا مَا شَاءُوا، فَأَفْسَدُوا فِي الْأَرْضِ وَكَدَّسُوا ذَنْبًا عَلَى ذَنْبٍ، وَلَكِنْ لَمَّا بَلَغَتْ تِلْكَ التَّسْعِينَ سَنَةً نَهَايَتَهَا، أَظْهَرَ اللَّهُ نَفْسَهُ مِنْ دَاخِلِ دَائِرَةِ هَؤُلَاءِ الْكَافِرِينَ وَالْمُشْرِكِينَ، كَمَا فَعَلَ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ مِنْ قَبْلِ إِنَّهُ هُوَ سَرِيعُ الْحِسَابِ، وَكَانَ هَذَا فَخُّ اللَّهِ عَلَيْهِمْ بِسَبَبِ ذُنُوبِهِمُ الثَّقِيلَةِ وَانْتِهَاكَتِهِمْ ضِدَّ الْبَيَانِ، وَفُتُّوا وَفَخَّ اللَّهُ وَاللَّهُ خَيْرُ الْفَاحِخِينَ إِنَّهُ هُوَ الْوَاسِعُ الْمُحِيطُ وَالْحَافُّ عَلَى الْمُشْرِكِينَ بِغَضَبِهِ، وَبِسَبَبِ هَذَا إِنَّا نَحْنُ تَحْقِيقُ كَلِمَاتِ النُّقْطَةِ الْأُولَى مِنْ كِتَابِ الشُّؤُونِ الْخُمْسَةِ بِأَنَّ ﴿اللَّهُ لِيُظْهِرَنَّ مَنْ يُظْهِرُهُ اللَّهُ مِثْلَ مَا قَدْ أَظْهَرَ مُحَمَّدًا رَسُولَ اللَّهِ مِنْ قَبْلِ وَأَظْهَرَ عَلِيًّا قَبْلَ مُحَمَّدٍ مِنْ بَعْدِ كَيْفَ يَشَاءُ بِأَمْرِهِ إِنَّهُ كَانَ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ مَرِيَاهُ إِنَّ اللَّهَ عَظِيمٌ ذُو شِدَّةٍ انْتِقَامٍ وَهُوَ الْعَزِيزُ الْقَدِيرُ، أَلَمْ تَرَوْا يَوْمَ سَوَفَ الْمُجْرِمِينَ قَرْنَيْنِ فِي سَلَاسِلٍ فِي الْعِظْمُوتِ مَغْلُوبِينَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ؟ إِنَّ بِالْحَقِّ عِنْدَ اللَّهِ هَذَا هُوَ الْمَوْطِنُ فِي عَالَمِ مَلَكُوتِ الْمِثَالِ حَيْثُ يُفَرَّقُ النَّاسُ فِيهِ بَيْنَ أَهْلِ النَّارِ وَأَهْلِ الْجَنَّةِ، وَعَلَيْهِ تِسْعَةُ عَشَرَ مَلَكًا.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا فَأْتُوا بِمِثْلِي وَادْعُوا شُهَدَاءَكُمْ إِنْ كُنْتُمْ صَادِقِينَ إِذْ إِنِّي أَنَا الْمَظْهَرُ لَيْسَ كَمِثْلِهِ شَيْءٌ حَقًّا حَقًّا، كَيْفَ لَمْ يَسْتَطِعْ وَاحِدٌ مِنَ الْمُدَّعِينَ الْبَاطِلِ إِضَافَةَ حَتَّى حَرْفٍ وَاحِدٍ إِلَى الْبَيَانِ حَيْثُ بَقِيَ غَيْرُ مُكْتَمَلٍ فِي حِينِ أَنَّنَا أَكْمَلْنَا الثَّمَانِيَةَ الْوَاحِدَةَ الْبَاقِيَةَ حَتَّى تَمَّتْ بِفَارْسِيَّةٍ وَبِعَرَبِيَّةٍ وَبِتَرْجُمَةِ إِنجِلِيزِيَّةٍ، فَأَفْكَرُوا

النُّورُ وَالنَّارُ - وَالسَّلَامُ عَلَى وَارِثِيهِمْ وَنَاوِرِيهِمْ أَجْمَعِينَ، وَالْحَمْدُ لِلَّهِ نُورِ الْعَالَمِينَ يَا حَقُّ آمِينَ.

يَا أَيُّهَا الَّذِينَ آمَنُوا بِالْبَيَانِ، اتَّقُوا اللَّهَ رَبَّكُمْ وَآمِنُوا بِآيَاتِ اللَّهِ عَلَيْكُمْ مِنْ مَظْهَرِ نَفْسِهِ وَمِرَاةِ نُورِهِ فِي الْوَقْتِ الْحَاضِرِ لَعَلَّكُمْ لَا تَكُونُونَ مِنَ الْكَافِرِينَ، إِنَّ اللَّهَ قَدْ أَوْفَى وَعَدَ الْبَيَانِ لِحَلْقِهِ، وَلَكِنَّ قَلِيلُونَ مِنَ النَّاسِ يُبْصِرُونَ، إِنَّ اللَّهَ يُحَقِّقُ الْحَقَّ أَفَلَا تَحْقِيقُونَ؟

يَا أَيُّهَا الْمُؤْمِنُونَ عَلَى صِرَاطِ الْحَقِّ، اسْتَمِعُوا نِدَاءَ الْحَقِّ عَلَيْكُمْ وَلَا تَكُونُوا مِثْلَ الْمُعْرِضِينَ عَنِ الْحَقِّ، أُولَئِكَ الَّذِينَ لَدُونَ اللَّهِ، أُولَئِكَ الَّذِينَ هُمُ النَّارِيُّونَ، إِنَّ اللَّهَ يَسْأَلُكُمْ يَا خَلْقَ الْبَيَانِ: لِمَاذَا إِلَّا قَلِيلٌ مِنْكُمْ جَعَلَ أَكْثَرُكُمْ فَقَطِ الْبَيَانِ هُوِيَّةً ظَاهِرِيَّةً أَوْ انْتِمَاءً عَائِلِيًّا بِلَا حَقِيقَةٍ؟ إِلَّا غَيْرَ قَلِيلٍ مِنَ الصَّادِقِينَ مِنْكُمْ الَّذِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَيَسْلُكُونَ فِي سُلُوكِهِ، إِنَّ اللَّهَ وَجَدَ أَكْثَرَكُمْ مِنَ الْغَافِلِينَ.

هَلْ تَنْسُونَ كَلِمَاتِ صُبْحِ الْأَزَلِ مِنْ كِتَابِ الْوَصِيَّةِ حِينَ قَالَ ﴿الْأَمْرُ فِي أَيْدِيكُمْ بَعْدَ أَنْ يَغْرُبَ مَنْ يُذَكِّرْكُمْ بِآيَاتِ اللَّهِ، وَبَعْدَ أَنْ لَمْ يُبْعَثْ مِنْ نَفْسٍ مَكِينٍ إِلَى حِينٍ يَظْهَرُ مَنْ يُظْهِرُهُ اللَّهُ، حِينَئِذٍ الْأَمْرُ بِيَدِهِ يَفْعَلُ مَا يَشَاءُ وَيَحْكُمُ بِمَا يُرِيدُ﴾ وَ﴿إِنَّ اتَّقُوا اللَّهَ وَآمِنُوا بِالَّذِي يَظْهَرُ بَعْدِي فَإِنَّهُ مَنْ يُظْهِرُهُ اللَّهُ بِالْحَقِّ وَعِنْدَهُ كِتَابُ مَسْطُورٍ﴾ وَ﴿كَأَنِّي بِمَنْ يُظْهِرُهُ اللَّهُ إِنَّهُ يَظْهَرُ حِينَ غَفَلَةٍ مِنْكُمْ وَلَكِنَّكُمْ لَا تَشْعُرُونَ﴾؟ وَلَكِنْ بَعْدَ غُرُوبِ شَمْسِ الْوُجْهِيةِ وَثَمَرَةِ الْأَزَلِيَّةِ - الْفَرِيدِ الْوَحِيدِ - مَا كَانَ اللَّهُ بَعَثَ نَفْسًا مَكِينًا بِصِفَةِ مِرَاةِ الثَّانِيَةِ لِلْبَيَانِ، وَفَشَلُوا شُهَدَاءَ الْبَيَانِ الْمُعَيَّنِينَ بِتَبَلُّغُوا أَمْرَ اللَّهِ عَلَى الْعَالَمِ وَقَدْ الْمُعَيَّنُ الْآخِرِ مِنْ قَبْلِ صُبْحِ الْأَزَلِ حَيَاتَتُهُ، هَكَذَا إِنَّ اللَّهَ قَدْ أَظْهَرَنَا بِالْحَقِّ وَمَا وَجَدْنَا إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ

هَذَا لَوْحٌ مَسْطُورٌ مِنْ شَجَرَةِ النُّورِ لِيَكُونَ نُورَ الْيَقَظَةِ لِأَهْلِ الْبَيَانِ لَعَلَّهُمْ
يَسْتَيْقِظُونَ عَنْ مَرَاقِدِهِمْ وَيَدْخُلُونَ فِي النُّورِ

وَهُوَ مُكَوَّنٌ مِنْ آيَاتٍ مُحْكَمَاتٍ عَزِيزَاتٍ ظُهُورِيَّاتٍ

هُوَ اللَّهُ الْأَعْظَمُ الْوَحِيدُ الْحَمِيدُ الْغِيَاثُ الْمُسْتَعَاثُ
بِسْمِ اللَّهِ الْأَصْمَدِ الرَّحْمَنِ

حَمْدًا لِمَنْ تَجَلَّتِ الذَّاتُ أَحَدِيَّتُهُ بِالْكَيْنُونِيَّةِ وَاحِدِيَّتُهُ وَظَهَرَتْ الْأَسْمَاءُ وَصِفَاتُهُ
بِفَيْضِ أَقْدَسِهِ عَلَى مَحَلِّ الْمِرَاةِ مَشِيَّتِهِ وَرَسَلَ بِفَيْضِ الْمُقَدَّسِ إِرَادَتِهِ الْوَحِيدِ الْأَزَلِ
فِي السَّنَةِ بَعْدَ الْإِسْمِ الدَّافِعِ وَأَرْسَلَهُ نُورُ الْحَقِّ بِنُقْطَةِ أَمْرِهِ وَأَنْطَقَهُ بِنُطْقِهِ فِي الْوَاكِ
الْمَسْطُورِ كَيْفَ يَشَاءُ بِقَدَرِهِ، وَلَا يَقْدِرُ أَحَدٌ بِإِثْبَانٍ يَمِثْلُهُ إِلَّا بِقَضَاءِ إِمْضَائِهِ فِي أَجَلٍ
كِتَابِهِ بِالْحَقِّ، سُبْحَانَهُ وَتَعَالَى هُوَ الْوَاحِدُ الْأَحَدُ الْفَرْدُ الصَّمَدُ الرَّحْمَنُ لَمْ يَزَلْ وَلَا
يَزَالُ هُوَ الْوَاحِدُ الْمُكَوَّنُ الْفَاطِرُ الْخَالِقُ الْمُبِينُ لَا إِلَهَ إِلَّا هُوَ إِنَّهُ لَعَزِيزٌ مُحِبُّوبٌ وَإِنَّهُ
لَمُهَيِّمٌ قَيُّومٌ، وَصَلَّى اللَّهُ عَلَى صَفْوَتِهِ مِنْ قَبْلِ وَمِنْ بَعْدِ، الَّذِينَ هُمْ نَاطِقُونَ وَمَرَايَا
بِحَكَمِ الْقُرْآنِ وَالْبَيَانِ وَالتَّوْحِيدِ كَلِمَاتِهِ وَبَصِيرَةِ الْفُرْقَانِ تَفْصِيلِهِ بَيْنَ الْخَيْرِ وَالشَّرِّ -

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خُطْبَةٌ بِسُورَةِ الدَّفْعِ بِسْمِ اللَّهِ الدَّافِعِ الْعَاطِي

اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَوِيمُ، بَرَاءَةٌ مِنَ اللَّهِ وَمَرَاتُهُ إِلَى الَّذِينَ كَفَرُوا بِاللَّهِ مِنَ
 الْمُشْرِكِينَ الْهَبَائِينَ وَوَلَاءَةٌ مِنَ الرَّحْمَنِ بِحَقِّ نُورِ الْعَالَمِينَ، هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا
 هُوَ بِالْحَقِّ قَدْ كَانَ نَفْسَكَ فِي حَوْلِ نَارِ الْحَبِّ لَدَيْنَا الْعَلِيُّ الْحَمِيدُ، وَقَدْ أُذِنَ مِنَّا
 بِغِلْظَةِ الشَّتَمَاتِ عَلَى الْكَافِرِينَ الْهَبَائِينَ، إِنَّ الَّذِينَ أَهْلُ الْهَبَاءِ هُمُ الشَّيَاطِينُ
 النَّاقِضِينَ وَأُولَئِكَ الَّذِينَ ظَلَمُوا إِسْمَ الْأَزَلِ الْوَحِيدِ مِنْهُمْ سَيُنْقَلِبُونَهُمُ اللَّهُ إِلَى النَّارِ
 الْجَحِيمِ، قُلْ يَا مَلَأَ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاقْتُلُوا أَهْلَ الْهَبَاءِ كُلَّهُمْ أَجْمَعِينَ
 حَتَّى تَكُونَ هَذِهِ الْأَرْضُ مُطَهَّرَةً مِنْهُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا إِيَّاهُ بِالْحَقِّ وَإِلَيْهِ الْمَصِيرُ،
 فَوَرَبِّكُمْ ذُو النِّقْمَةِ الشَّدِيدِ الَّذِي لَا إِلَهَ إِلَّا هُوَ بِالْحَقِّ وَهُوَ نَصِيرُ الْمُجَاهِدِينَ، يَا
 أَيُّهَا الظَّالِمُونَ الْهَبَائِيُّونَ سَيَحْشُرُكُمْ اللَّهُ حَوْلَ جَهَنَّمَ بِمَا أَنْتُمْ الْآثِمِينَ وَلَقَدْ دَفَعْنَا
 مَرَاتَنَا وَسَنَدَفَعُهُ فِي كُلِّ شَأْنٍ ضِدَّكُمْ بِسُلْطَانٍ عَزَّ وَجَلَّ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا وَحِيدًا
 مَرَاةَ اللَّهِ وَإِلَيْهِ التَّأْيِيدُ مِنَّا فِي كُلِّ حِينٍ وَعَلَيْكُمْ كُلُّ اللَّعْنَاتِ وَالنِّقْمَاتِ مِنْ رَبِّ
 الْعَالَمِينَ.

